1607/467

A

PRACTICAL DISCOURSE

OF

GODS SOVEREIGNTY:

With other Material points deriving thence.

Ephes. 1. 11, *Who worketh all things after the Counsel of His own Will.*

Gen 18. 25. *Shall not the Judge of all the Earth do Right?*

The Second Impression, with Additions.

LONDON,

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An accompt of the Treatise and Publication.

THE *Principal Heads of the following Discourse (generally own'd by the Churches of* Britain*) the Authour was somewhat Instructed-in from his Childhood; having heard but little (till a few years since) of the General Point:* That, *he means, which holding the Grace of God in Christ, to be* General *and* alike to All; *suspends the whole virtue and success thereof, on the Humane Will; without any* peculiar *Assistance afforded to* Any, *but what is given in* Common *unto* Men. *Which Doctrine may as well (and perhaps more rightly) be term'd* General, *as having the* Generality of Men in Nature, *for Abettors of it. Not that he thinks All who hold for it, to be in a Natural state; For as of* Most *the Judgement is better than their practise; so, of* Some *he hopes their practise may be sounder than their Judgment: But so to hold, and practise according-*

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lyhe cannot but judge extremely perilous to the Souls of Men. Divers occasional conferences he had with those of That way; wherein he found it their main drift to Insinuate that Principle; Not caring much to discourse of any thing else but still diverting into that channel: And this, with that Confidence of their own, and contempt of the contrary Judgment; such uncomly Reflections (from some of them) upon their Opponents, and slight regard of the Scriptures brought against them; as in no wise beseem'd a Contending for the Faith. He also found their opinion mostly grounded upon words and phrases of a variable interpretation; as not weighing the Scope of the Text, nor how the sense they gave of it, might accord with those of a contrary Tenor; still citing such as were plain and express, to be try'd by those of a doubtful sound: Whereas (indeed) the contrary Course had been more genuine, and likely to find out the Truth. Not that any Scripture is doubtful in it self, or would seem so to us; were the scope and context rightly understood: But, the same word being used in several places to a different purpose; for want of a right taking the Scope, is easily turn'd from its proper Intend-

tendment. It is true, he found among them a general agreement against our Doctrine of Election; and yet, as much differing among themselves, as they do from us: Some *holding Election, upon Faith* foreseen; Others, *That Men are Elected when they do* actually *believe, and not before; Others of them, That there is no Man Elected till he hath* Persever'd *in Believing to the last Moment of his life; And Some agen, That there is* no Election at all, *of particular persons as such, but of the intire species of Men from Eternity. This put him upon searching the Scriptures more* Setly *touching the Doctrine of Election; Wherein the farther he went, the more he was confirm'd in what he had first reeeiv'd. And as he went-on, found those other Points of* Peculiar Redemption, Effectual Calling, *and* Final Perseverance; *so interwoven with That of* Election, *and* dependent *thereon, as very Naturally induc'd a Discussion of Those also. And as Preparatory thereto, it seemed expedient to preface the whole with the Doctrine of God's* Sovereignity: *the reasons whereof, with its usefulness, you will find in the Treatise it self. It also lay before him, to observe What useful Instructions deriv'd from these Doctrines,*

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above Those of the contrary *import.*

Of this Work was oft-times a Stop and Laying-aside, as Resolv'd to proceed no farther: Not so much from the Want *as* Redundancy *of Matter which he conceiv'd to be in the Scriptures for it, but found himself too-narrow to make-it-out: Partly also, from the difficulty of reducing his Miscellaneous fragments to a due Consistency. But, by one* Impressing Occurrence *or Other, it still Reviv'd and went-on afresh; till at length his Gleanings grew into a Shock, which then he bound up and designed it a Legacy to his Children; To whom onely he thought to commend it. But, so it was, (in the Providence of God,) That some parts thereof came to the view and hearing of several Antient and Sober Christians; who expressing an hearty good-liking and Approbation; Affectionately aduis'd the printing of it for more general use; as That which might at least help to confirm the Tenure of Those already possess'd of the Truth, but still remain subject to sifting. One amongst them (who had cast a favourable Aspect on the contrary Point) professed himself well-satisfi'd with what he had found in this, touching the Impotency of natural Free-will, tho' assisted with General Grace;*

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Urging also the publishing of it, For that he thought, the plainness thereof might render it more Convincing to some, than Scholastic Disputes; which rather obscure and puzzle than illuminate and settle the judgment of illiterate Persons. Another Consideration was, The usefulness it might be of, to Antidote Young Professors, who being scarce out of the Shell of their Natural Understanding, are pronely Receptive of Notions that spring from a Covenant of Works; which by means of so plain a discourse of Nature's Weakness, with the Necessity, and Invincible efficacy, of Divine Grace, they might happily be armed against.

Repeated instances prevailed (at length) for a willingness to make it public, in case it should also obtain Approbation from approved Divines; whose Test and Judgment he would first submit it unto, and accordingly did: still retaining a deep sense of His manifold insufficiency for such a Work; and praying that his personal weakness and obscurity may not prejudice the Truth.

'*In this second Edition several things* 'are added (perhaps considerable,) some 'for establishing, others for improving, the 'present Truths: which Additions are '(mostly) distinguished by Comma's revers'd

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[c] *along the Margin, as this Paragraph is.*

I ſhall only add (by the way) a word of Religious education: That tho it do not confer Grace, yet it may prove (and hath ſo to many) a good Preſervative from evils in practice, and errours in Judgement, which others (who had not that Merciful advantage) have more aptly fell-into. Beſides, When God comes to work effectually, Thoſe Notions of ſin, of Chriſt, and of Grace, (of which before *they had but the Form,) have proved of ſingular uſe to facilitate the work.*

That the Lord will vouchſafe his Preſence with it is the Prayer of His Servant,



Eliſha Coles.



The Reader is desired to correct the Errata's as followeth:

PAge 4 line 8 read *He designed.* p. 22. Marg. for *Pro.* 45. r. *Ps.* 45. p. 30 l. 28. r. *Transferred*: *Before*, p. 34. l. 29. r. *but one of.* p. 36. l. 2. dele *and.* p. 40. l. 19. r. *shalt* p. 54. l. 23. r. *Election's*, p. 65. l. 9. r. *sunder.* p. 78. l. 3 r. *world* p 106. l. 9. r. 2 *Ep. Joh v.* 6. p. 125. l. 14. r. *signalizeth.* p. 134. l. 28 r. *God's Elect.* p. 154. l. 15. *notwithstanding.* p. 160. l. 30. r. *all to the Church.* p. 258. l. 28. dele *the.* p. 359 l. 25. r. *going.* p. 370. l. 5. r. *whereof.* p. 376. l. 3. r. *then.* p. 390. l. 14. r *that they were.* p. 405. l. 1. r. *Seed.*

A Practical Diſcourſe OF *God's Sovereignty.*

THis high and tremendous Attribute, being an Ocean that has neither Bank nor Bottom; may not lightly be lanched into by *Any*, tho ever ſo ſtrongly built and well-Man'd, (much leſs by ſo weak a Veſſel) without a Divine Compaſs, and an Anchor within the Vail. That I came into it, was not of choice or deſignment, but (as it were) of courſe and emergent neceſſity. Could I have found another Baſis to repoſe that Doctrine upon, which was (at firſt) my onely intended Subject; I had not touch'd upon This: But, (apparently to me) no ground would bear the weight of *Election*, but That of *Sovereignty*; and There it fix'd as on a Rock, where alſo the Scripture hath laid it, in *Rom. 9.* And, however it be Foundation diſallowed of Men, every obſerving Chriſtian (ſooner or later) will find, that without acknowledging Divine Sovereignty, for the Original, Supream, and unaccountable Diſpoſer of Perſons and things; we ſhall want a principal means of ſupporting our Faith, and quieting our Underſtandings, even touching the courſe of *common* Providences; and much more of thoſe ſupernatural Truths and Myſterious Occurrences, which we are Eternally concern'd about.

In this Preface (for ſo it is) I ſhall treat First of God's *Sovereignty*; and then of his *Righteouſneſs* (as Its natural Adjunct.) The Sum of the firſt lies in this Propoſition, *Viz.*

[*That Sovereign Power belongs to God.*] i. e. *The Great God bleſſed for ever, hath abſolute Right of Dominion over his Creatures, to diſpoſe and determine of them as ſeemeth Him good.*

That there is ſuch a Power, and that this Power belongs to God, no other Reaſons need be aſſign'd, but that *He is God, and there is none beſides Him*: There can be no more, becauſe (1) There can be but one *Infinite*; for ſuch a Being fils Heaven and Earth; and ſo no place or room for another. (2) There can be but one *Omnipotent*; For, He that is ſuch, hath all others under his feet; Beſides, where One can do all, more would be impertinent. (3) There can be but one Supream; Supream Power may reſide in Many; (as in mixt Monarchies and Commonwealths,) but as Law-makers and Supream, they are but One. (4) There can be but one firſt Cauſe, from which all Beings elſe derive their Original; and that is this Bleſſed *One* we are ſpeaking of; *Of whom and for whom are all things*, 1 *Cor.* 8. 6. And if he be the *Author* of *all*, he needs muſt have a Sovereign Right and Power to *determine all*; as to their Being, ſo alſo to their Order, Efficacy, and End.

It is a Truth ſo natural, and obvious to Reaſon it ſelf; that other proof ſeems as needleſs, as that the Sun is the fountain of Light: Nor ſhall I ſuppoſe, that any, who will read this diſcourſe, can ſo far forget themſelves to be Creatures, as

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to ſeek a proof of their Creator's Sovereignty; The things that are ſeen, ſo loudly proclaiming his Eternal Power and Godhead. But ſince, with our eaſie admitting the *Notion*, it is none of the ſmalleſt difficulties, to own it in our *Practiſe*, and bear our ſelves anſwerably towards him: Since alſo, ſo huge a weight is born on the ſhoulders of this Supream Attribute, and our Souls are ſo highly concern'd in the *intereſt and influences* of it; It needs muſt be our duty, and well-worthy our time, to look o'r the inſtances of it, and to mark and conſider them well, as things greatly importing our Inſtruction; whereby we may know ſomething of the *Greatneſs* of that God in whoſe hands our Souls are; as alſo of our infinite diſtance from him, and nothingneſs to him; and ſo, with the more humbleneſs of mind, and ſelf-abaſement; as alſo, with the more Faith, and Creature-like affiance, ſubmit unto him, and bear our ſelves upon him.

To this end, the Scriptures have inrolled divers *Enſignes* of Sovereignty, by which, as by ſo many ſootſteps, we are led to the *Abſolute Will*, and *Power* of God, as the cauſe and Ruler of *all*.

The *Great* Act of *Sovereignty* was God's Decree for making the World; and of doing, or permitting to be done, what-ever ſhould be in it, to the folding of it up. The Heavens and the Earth, and all the Hoſts of them, as yet had no being: It was at his pleaſure, *whether* he would make them or not: And if he would, *what* being he would give them; to what *End*, and *how* that end ſhould be accompliſhed. And that theſe were *all* aſcertain'd by the Decree, is evident;

Acts 15. 18. For, *known unto God were all his Works* (which he would do in time) *from the beginning of the World.* The Scheme and Subſtance whereof, (and I hope, without intruſion) may be drawn to this effect: That the *Great God*, being infinitely good and bleſſed in himſelf; was alſo infinitely prompt and well-pleaſed to *communicate* of that his bleſſedneſs: To which end, he deſigned to raiſe up Creatures, Angels, and Men: That for the manifeſtation of His *Sovereignty*; He would confirm a certain number of thoſe Angels in their Primitive State, leaving the reſt to themſelves: who, falling from that State, ſhould be caſt down, and reſerved in Chains of darkneſs unto the Judgment of the Great Day. That in this lower World, he would ſet-up the firſt Man to be the Head and Repreſentative of all that ſhould come of him. That this ſingle Perſon ſhould be created in the Image of God, fit to enjoy communion with Him, and endued with power to abide therein. That to manifeſt the weakneſs of Creatures, and their perpetual dependence upon God; he would thus leave him to his firſt ſtock; with a perfect freedom of Will, to retain or loſe it, at his own choice. And, being ſo left, the fallen Angel tempting him to diſobedience, and alſo prevailing; both himſelf and all his Poſterity by this Revolt, ſhould fall under the curſe. That for the declaration of his Sovereign *Grace*, He would (and accordingly did) chooſe a certain number of *Adam*'s Poſterity, (in themſelves depraved and loſt) and ordain them to eternal Life: And to make known the Power of his *Wrath*, and his juſt diſpleaſure againſt

againſt ſin, he would leave the Reſt in that State of Perdition they would bring themſelves into. That of theſe Veſſels of Wrath, Satan himſelf (whom they choſe to follow) ſhould be the Head and Ruler; as alſo, over them that were *Electēd*, for a time; *viz.* until the Meſſiah, (their true and proper Head, and into whom he had choſen them) ſhould reſcue them out of his power. That to this end, (and that he might alſo be known to be *Juſt*, as well as *Merciful*, in juſtifying of them) the Son of God ſhould take on him the place of a ſecond *Adam*, and come into the World with a humane Body; in which he ſhould fulfil all Righteouſneſs, and by the infinite vertue and merit of his death, ſhould ſatisfie the Law in all its demands; deſtroy the Devil; diſſolve his Works; and Reconcile the *Electī* unto God: That he ſhould be raiſed again from the dead, and inveſted with all power befitting the Captain of their Salvation; and effectually miniſter to them what ever ſhould be requiſite for bringing thoſe his Sons to Glory. This I take to be ſum of God's Decree; the *Great* Enſign or Standard *Royal* of *Sovereignty*; whereof all the other Enſigns are *Effects* or *Conſequents*, and *ſubordinate* thereto.

The firſt *viſible* Enſign of *Sovereignty* was *Creation*; or, God's giving the World an *actual exiſtence*, in time, according to his *Decree from everlaſting*; Bringing that huge, (yet void and formleſs) Maſs, at firſt out of *Nothing*; and then this glorious Fabrick out of that *Confuſion*: His hanging the Earth upon nothing: His aſſigning to every ſort of Creatures, ſuch Form and Station, 1.

Job 26. 7. Order, Uſe, and Efficacy; and impreſſing on them, ſuch Laws and Inſtincts of Nature, as ſeemed him good; (but *all* in a regular ſubſerviency to the good of the *whole*.) Which alſo was effected by his word: What he would was *done* with that *immediate* ſuddenneſs, as if the things themſelves had proceeded with his *breath*. *Pſal.* 33. 9. *Gen.* 1. 3. The inſtant production of Light: The Waters *v* 9. ſeparating from the other Elements, and gather- *Pſ.* 104. 3. ing into a body; and their going up and down to the place He had founded for them; with many others (of which ye have an Index in the firſt of *Geneſis*) are Witneſſes of it: as alſo, His ſo *fixing* this 'ſtabliſhment, that *they continue this day according to that Ordinance*, *Pſal.* 119. 91.

2. Conſequent to this, as a ſecond Enſign of *Sovereignty* is that *univerſal Providence*, by which the Creation is *ſuſtained*, and all inferiour Cauſes guided to their deſigned *End*; and this, notwithſtanding all ſuppoſeable accidents, which might poſſibly come between, to obſtruct or divert them: And that the Creatures have, at times, *deviated* from their firſt Rules and Settlement, is no *derogation* to the Doctrine of God's *Sovereignty*; but rather an *illuſtration* of it; as ſhewing, that the Creatures are ſtill in *His* hand, as Clay in the *Potters*. Hence we find their innate propenſions to be ſometimes *ſuſpended*; Otherwhiles acted *beyond*; and at times again, quite *contrary* to, the law of their Nature: and this, not caſually, nor by the *force* of created powers, nor yet for any *private* or *ſelf-concern*; but to ſerve ſome *ſpecial* and *ſuperiour* End, which their *Lord* had to be done: To inſtance a few; And

1. Of

1. Of Creatures *without life*; As the Windows of Heaven opening, and the Fountains of the Great Deep breakiug up, (notwithſtanding the *Firmament* above, and the *Bounds* beneath,) to drown the World of ungodly men. The Red Sea's dividing and ſtanding-up as a Wall, to make way for His Peoples eſcape : The Sun and Moon's ſtanding ſtill, till they were avenged on their enemies : the Stars to the ſame end, fighting againſt *Siſera* : The Sun's going back in *Ahaz* his Dial to help *Hezekiahs* Faith : The fiery Furnace devouring thoſe at a diſtance, who caſt in thoſe holy Confeſſors; and not ſo much as touching them that were caſt into it: The Winds and the Seas, (which are ſuch turbulent and lawleſs Creatures) they ſtir not, nor breath, but to *fulfill his Word*, Pſal. 148.4. Mark 4.39.

Gen. 1.6,7. *Pſ.* 10 9. *Gen.* 7. 11, 12. *Ex.* 14 21, 22. *Joſh* 10.13. *Judg.*5 20. 2 *K.* 20.11. *Dan.* 3. 22, 27.

2. Of Living Creatures, that have not the uſe of Reaſon : How readily went they by pairs into *Noah's* Ark, at Gods appointment ! The Frogs, Lice, Locuſts, *&c.* With what ſupernatural boldneſs did they aſſault and perplex the *Egyptians* ! That the Magicians themſelves confeſſed, the *finger of God* was in it : and as ſtrangely withdrew, when their work was done. Witneſſed alſo by the Dumb Aſs's reproving the Prophet's madneſs: The Lion's killing the ſeduced Prophet, for breaking God's command; yet not eating the carcaſs, nor tearing his Aſs. A ravenous Bird bringing *Elijah* food in his ſolitary condition. The Whale's receiving *Jonah*, and at God's command, caſting him on dry Land, without harm : And the Lyons not hurting *Daniel* in their Denn; yet greedily devour-

Gen 7.8,9. *Exod.*8. 12, 31. *Num.* 2.29. 2 *Pet.*2 16. 1 *K.*13.24. 1 *K*, 17. 6. *Jona.*1. 17. *with ch* 2. 20. *Dan.* 6. 22, 24.

ing his Accuſers. It muſt needs be a Sovereign power, which thus Intends, Reſtrains, Inverts, the courſe of nature at his Will.

Thirdly, Another Enſign aſſerting God's *Supremacy*, and *Rightful Dominion*, is the general Vote and Subſcription of *Men*, eſpecially the *moſt knowing*, and ſuch as *beſt underſtood* him: They own it, (1) In their Practice or Actions; Gen. 4 3. *Abel* offers the Firſtlings of his Flock to God: Gen. 12. 4. *Abraham* leavs his native Country, at God's command, to go he knew not whither: He alſo offers his only and innocent Son *Iſaac*, in whoſe Life and Poſterity all Nations were to be bleſſed. Gen. 21. 2. ver. 10. *Job*, when ſtript of all, falls down and worſhips. Job. 1. 21. When his two Sons were deſtroyed by Fire from Heaven, *Aaron* held his peace: *Eli* when that tingling ſentence was denounced againſt his houſe; *It is the Lord* (ſays he) *let him do as ſeemeth him good*, 1 Sam. 3. 18. *David*, when driven from God's Sanctuary, and his Throne uſurp'd by *Abſolom*, *Behold here I am, let him do to me as ſeemeth good to him*, 2 Sam. 15. 26. The men of *Nineveh*, their deſtruction was pronounced peremptorily; of which they had no promiſe of Remiſſion; and conſequently, no viſible ground of hope; yet *they believed God, faſted, lay in ſackcloth, and turned from their evil way*, Jonah 3. 5. (2) They likewiſe own it in their confeſſions and atteſtations: *Melchiſedeck* ſtiles him, *The Moſt High God, Poſſeſſor of Heaven and Earth*, Gen. 14. 19. and *Abraham* doth the like, *ver.* 22. *Job* profeſſeth, that though he were *Righteous*, yet if *God* will contend with him, *he will not anſwer, but make ſupplication to his Judge*, Job 9. 15. *The Lord hath*

hath made all things for himself, Prov. 16. 4. *For his pleasure they are, and were created*, Rev. 4. 11. *We are the Clay, and thou our Potter*, Isa. 64. 8. *He worketh all things after the counsel of his own Will*, Eph. 1. 11. *He giveth not account of any of his matters*, Job 33. 13. *In his hand is the soul of every living thing*, chap. 12. 10. *He is the God of the Spirits of all flesh*, Numb. 16. 22. *All Nations before him are less than nothing and Vanity*, Isa. 40. 17. *He stils the tumult of the People*, Psal. 65. 7. *If it be of God ye cannot overthrow it*, Acts 5. 39. *The counsel of the Lord that shall stand*, Pro. 19. 21. *The lot is cast into the lap; but the whole disposing thereof is of the Lord*, Prov. 16. 33. *The Kingdom is the Lords, and he is Governour among the Nations*, Psal. 22. 28. *Thou Lord art exalted above all Gods*, Psal. 97. 9. *Nebuchadnezzar*, that proud and potent Monarch, whose *greatness reached unto Heaven, and his dominion to the end of the Earth; All Nations trembled before him; whom he would, he slew; and whom he would, he kept alive*; who *said in his heart, I will ascend into Heaven, I will Exalt my Throne above the Stars of God: I will be like the Most High*: And *who is that God, that shall deliver out of my hand*? Yet even he, this Child of pride, is made to confess One higher than himself, and to bow before him; proclaiming to the World, That *the most High doth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his hand, or say unto him, What dost thou?* Dan. 4. 22. ch. 5. 19. ch. 3. 15. ch. 4. 34, 35, and 37 verses, and Isa. 4. 13, 14. It might farther be instanced in *Cain, Pharaoh, Balaam*, and other Wicked Men; how

Psa. 33. 11.

how they were forced (againſt their wills) to acknowledge the Sovereignty of God; as appears by comparing, *Exod.* 5. 2. with *ch.* 9. 27, 28. and *Numb.* 22. 18. *Darius* alſo, in *Dan.*6.26, 27, 28.

Fourthly, Another evidence or witneſs, we have from the Angels, who are great in power: Notwithſtanding which, they do perfectly own and ſubmit to the Sovereignty of God. Where Subjects are numerous, wiſe, and magnanimous; and withal, perfectly ſubmiſs to the will of their Lord; it argues their Lord is an abſolute Sovereign: And ſuch are the Angels. 1. The *Elect* or Good Angels: Theſe ſhew it by their ready ſubmiſſion to any ſervice He is pleaſed to appoint them: They are God's *Intelligencers*: Not that he needs their adviſes, but to manifeſt his Sovereign greatneſs: They are alſo his *Meſſengers*, He ſends them on his Errands, to negotiate His affairs among men, and to reveal His purpoſes concerning this lower World; as appears by many Scriptures. They are His *Chariots*, Pſal. 68. 17. His *Reapers*, Mat. 13.39, 49. The *Executioners* of His Judgements, 2 *Sam.*24.16. 2 *Kin.* 19.35. and Chriſts attendants at His coming, *Mat.* 25.31. The Apoſtate Angels or wicked Spirits: though the Teſtimony we have from them, is not from love or good will, yet is it as great an evidence of God's Sovereignty, as any other; in that, being Enemies to God, proud and imperious, they are yet *over-awed*, and conſtrained to ſubmit: we find them ſubject to His rebukes, *Zech.* 3. 2. And hence it was that the Devil anſwered not again, when that dreadful

Zach. 6. 5, 6, 7.

ſentence

ſentence was pronounced upon him for ſeducing our firſt Parents: we have him alſo preſenting himſelf before the Lord, to give account of his actions; and touch *Job*, or any thing he had, *Job* 2. 1, 6 he durſt not, without leave from God, nor vary a jot from the Rule preſcribed him. In the Evangeliſts are many inſtances of Chriſts commanding them forth *with Authority*; yea, a *whole Legion* at once, *Luke* 8. 30, 32, 33. Nor could they ſo much as enter into the Swine, without his leave, *Mark* 5. 12. And, which is more, they were ſubject to the *Apoſtles*, who had but a *delegated*, or ſecond-hand power committed to them, *Luke* 10. 17.

Fifthly, we have the *Lord himſelf* aſſerting 5. His *Sovereign* Prerogative. In how lofty a ſtile, and with what Imperial Authority, doth He utter himſelf to *Pharaoh! And in very deed for this cauſe have I raiſed thee up, for to ſhew my power on thee*, Exod. 9. 16. The Apoſtle quotes the place to prove, that God may raiſe-up men, and appoint them to what uſe and ſervice he will, *Rom.* 9. 17. *Who hath made the ſeeing, or the blind? have not I the Lord?* Exod. 4. 11. *I kill, and I make alive*, Deut. 32. 39. *I will ſhew mercy on whom I will ſhew mercy*, Exod. 33. 19. *I am the firſt, and I am the laſt; and beſides me there is no God: and who as I, ſhall call and ſhall declare it, and ſet it in order before me: ſince I appointed the ancient people, and the things that are coming, and ſhall come?* Iſa. 44. 6, 7. *My Counſel ſhall ſtand, I will do all my pleaſure*, Ch. 46. 10. Ch. 40. 12. to the end. *My word ſhall accompliſh that which I pleaſe; it ſhall proſper in the thing whereto I ſend it*, Iſa. 55. 11.

And

And if the Prophet be deceived, I the Lord have deceived that Prophet, and I will deſtroy him, Ezek. 14.9. A remarkable ſtory to the ſame purpoſe, we have in the 1. *Kings* 22. touching the lying ſpirit, and the effectual Commiſſion he had from God, to perſwade, and alſo to prevail. How ſhould we tremble before God, at the hearing of ſuch a word! But yet, I do not reckon the laſt two as acts of *pure* Sovereignty; but rather, as puniſhing one ſin, by leaving to another: *Becauſe that when they knew* God, *they glorified Him not as God; Nor liked to retain Him in their knowledge, God gave them over to a Reprobate mind*, Rom. 1. 21. & 28. Notwithſtanding which there is an *impreſſion* of *Sovereignty*; in that he deals not ſo with *all* who are alike obnoxious to it.

6. Sixthly, Another *Enſign* is form'd of thoſe ſeveral *Acts* and *Inſtitutes*, which cannot be derived (at leaſt, ſo properly and immediately) from any other Attribute, as that of *Sovereignty*: I ſhall inſtance a few; *viz.* The putting of Man's everlaſting condition, upon his *Eating* or *Not-eating* the fruit of ſuch a Tree, *Gen.* 2. 16, 17. In not deſtroying *Adam* preſently upon his diſobedience; And in the *free* promiſe of a Saviour, *unſought unto* for it, *Gen.* 3. 15. In protecting *Cain*, when he had forfeited his life to Juſtice, *Gen.* 4. 15. In preſerving *Ham* from the Deluge, though as wicked as thoſe that periſhed, *Ch.* 7. 13. & 16. In ordering the bleſſing to *Jacob*, who ſought it unduly; and denying it to *Eſau*, who ſought it *diligently*, and to whom it belong'd of Natural Right, *Gen.* 27. 19, 34, 38. In the ſudden turning of *Eſau*'s heart to love *Jacob*, whom he

he had *inveterately hated*; and came with full purpoſe to *deſtroy* him: yet, in a trice, his heart is melted, he weeps on his Neck, and offers himſelf and Souldiers to be his Convoy, *Gen* 27.41. with *Chap.* 32.6. and *Ch.* 33.4, 12. In cauſing a fear to fall on the *Amorites*, that they did not purſue *Jacob*, when highly provoked by his Sons cruelty on the Men of *Sechem*, Gen. 35. 5. In ſending to *Sihon* a meſſage of peace, when He had determin'd to cut him off; and to that end, had *hardened his ſpirit*, and *made him obſtinate*, Deut. 2. 26, 27, 28, 29, 30. In cauſing thoſe Nations to deſtroy *one another*, who came leagued to deſtroy *His people*, 2 Chron. 20. 1, 22, 23 verſes. In deſtroying *Eſau*'s Mount *Irrepairably*, and *for ever*; when as *Iſrael*, whoſe Land alſo was full of ſin, ſhall not be forſaken, *Obad. ver.* 9, 16, 18, 21. and *Mal.* 1. 4. Eſpecially, conſidering, that theſe were the ſeveral effects of His *loving* the one, and *hating* the other, and that *before they had done either good or evil*, *ver.* 2, 3. and *Rom.* 9. 11, 13. In *ſending Ezekiel* to a rebellious houſe that *would not hear*; and *not* ſending him to them that *would*, Ezek. 3. 6, 7. Ch. 12. 2 and 3. In *hiding* the Myſteries of his Kingdom from the *wiſe* and prudent, and *revealing* them to *Babes*, Matth. 11. 25. And ſpeaking in *Parables* to the *Multitude*, *leſt they ſhould be converted.*

Matth. 11. 21. *Acts* 16. 6, 7 *Mark* 4. 11, 12. *Luke* 8. 10.

In puniſhing (ſometimes) for *leſſer* treſpaſſes, and that *ſeverely*, and in *his own*; whiles winking at thoſe of *a greater* magnitude in *other* men: *Moſes* is excluded *Canaan* for a haſty *word*, though ſmartly provoked; when *Jonah*'s but mildly reproved for paſſionately *expoſtulating*. *Uzzah* dies for

1 Sam. 5. 1. 1 Chr. 1, 9, 10. 2 K. 20. 13, 17. for but *touching* the Ark, when the *Philistims* bore it away in *triumph*. *Hezekiah* but shews the Ambassadours from *Babylon*, his house and treasures; and for this, his Sons and all must go into Captivity. Not that any sin is little in it self, or punished beyond its demerit; but, the Lord is pleased thus to do, partly to shew his displeasure against sin, and that He will not bear with it, even in those that are *dearest* to Him: but partly also (if not chiefly, in such like cases) to set forth His *Sovereign Greatness*, and the *uncontroulableness* of His matters. The 73 Psalm is full to the same purpose. *That* also of *Job*, and the manner of God's dealings with him, is much to be remark'd: He had lived a very strict and holy life, (*Not a Man like* Job, *in all the Earth*; the Lord himself seems to glory in him) unto which, all outward blessings were promised, and freedom from such sufferings; and when bereft of all, *held fast his integrity*; yet the Lord goes on to afflict him, and leaves him wholly (saving his life) in Satan's power. Had he been *a wicked* Man, (as his Friends objected) those sufferings had evidenced the *Justice* of God; but *now*, His *Sovereignty:* which also seems to be intended by that Speech of *God* to Satan, (*Ch.* 2. 3.) *Thou movedst Me against him, to destroy him without a cause.*

Job 33. 18. Job 1. 8. Job 2. 3.

Seventhly, There are yet *other* footsteps of *Sovereignty*, by which that high and holy Attribute is farther illustrated to us; As (namely) *the Lord's constant over-ruling the Designs and Actions of Men, to bring His own Counsels to pass; albeit, improper in their own* nature; yea, *disservient* there-

thereto; *and ſometimes contriv'd on purpoſe to prevent them:* The Project of building the *Tower of Babel*, was to keep that rebellious Rout *together*; but it turn'd to their utter *diſperſion*. *Laban* dealt hardly with *Jacob*, thereby to keep him low, and to ſerve himſelf of him; but God takes occaſion hence, to give him *Laban*'s ſubſtance; and that by *Laban*'s conſent and agreement, *Gen.* 29. 27. and *Ch.* 30. 27, 43. To *obviate Joſeph*'s Dreams, his Brethren ſell him into *Egypt*; and by *this means*, the Lord keeps them all alive, and accompliſheth that honour to *Joſeph*, which they *ſettly intended* to *prevent*. *Pharaoh* lays inſuperable burdens on the People, to *diminiſh* them; and the Lord *Multiplies* them under it; *The more they were oppreſſed, the faſter they grew*, Exod. 1. 12. *Jacob*'s diſſimulation and palpable abuſe of his Fathers infirmity, was made a means of obtaining his *bleſſing*, though contrary to his Father's intendment. *Moſes*, a keeper of Sheep, a Man ſlow of ſpeech, and one that had no mind to the work; ſhall be God's Ambaſſadour to *Pharaoh*, (the proudeſt and moſt inflexible Monarch upon Earth) and bring *Iſrael* out of bondage. And who ſhall be His Commander in chief, to deliver His People from their potent oppreſſors? but *Deborah*, *a Woman*; At another time, *Gideon*, *whoſe family was poor in* Manaſſeh, and *he the leaſt in his father's houſe:* And though he had a numerous and powerful Enemy to deal with, and (one would think) had need of all the hands he could make, to fight them; yet, his Army of two and thirty thouſand, muſt be reduced to *three hundred* Men; and they to have no other Arms, but *Trumpets*

Gen. 11. 4. & 8.

Gen. 37. 9, 18. *Ch.* 39. 20. *Ch.* 41. 40. *Ch.* 42. 6. *Ch.* 50. 20.

Gen. 27.

Exod. 3. 1, 10.

Ch. 4. 10, & 13.

Judg 4. 4. *Ch.* 6. 15.

Judg 7. 3, 6, 7. *Ch.* 3. 31. *Ch.* 15. 15. *Trumpets* and *Lamps in their Pitchers*: and by *these* He delivers them from that huge Host. And much like this, was *Shamgar*'s killing six hundred Men with an Ox-goad; and *Sampson* a thousand, with the Jaw-bone of an Ass. It may further be traced, in His producing *contrary* effects by the *same* cause; and then again, the same effect by causes *contrary*. So *Daniel* had a fairer Countenance with Pulse and Water, than those who eat of the King's own provision, *Dan.* 1. 15. In causing the wrath of Man to turn to His praise; which in the nature and tendency of it, is to destroy them that praise him. By His catching the wise in their own craftiness; and causing them to fall by their own devises, plunging them in their own ditch. 1 *Kings* 22. 20, 22, 30, 34. ver. The persecution of the Saints at *Jerusalem*, was designed to suppress the Doctrine of Christ; which yet was thereby *dispersed* into *many* Countries, and caused to *grow mightily*: So, the Preacher's *imprisonment* proved to the *furtherance* of the Gospel. And since the Scriptures were finished, Humane stories, and our own observation, do abundantly stand for the Matter in hand: Do but consider how it prevailed, to the dethroning of Satan, and turning the World upside down; and this by means the weakest and most unlikely (to Reason) that could be pitch'd upon: Not the Sword and Spear; the Bow and Battle-axe; the Barded Horse, and the Martial Heroes of the Earth; but by the bare Word of God: And this, not by the hand of the *Learned*, *Scribes* and *Pharisees*, *Lawyers*, *Doctors*, *Poets*, *Philosophers*; but by poor

Exod. 4. 6, & 7.

Ps. 7. 6, 10. *Job* 5. 12. & 13. *Ps.* 5. 10. *Hester* 7. 10

Acts 8. 2. 4. *Phil.* 11. 2. 14.

illiterate

illiterate *Fiſhermen*, *Carpenters*, *Publicans*, *Tent-makers*: And who ſhall be the Subjects and Party Militant of this never-to-be-conquered Kingdom? Not the *Wiſe* and *Prudent*, *Mighty* and *Noble*; but *Babes*, *the Poor*, *Weak*, *Baſe*, *Deſpiſed*, and *things that are not*; and by theſe He confounds the things that *are*. And by what *Arms*? *Patience* and *Faith in the Blood of the Lamb*. 1 *Cor.* 1. 27 *Rev.* 12. 11 *Ch.* 14. 12.

Conſider alſo, the *conſtant perſecution* of the Church, and that by Men of *all* ſorts, eſpecially, thoſe of *greateſt Power* and *Policy*; the *barbarous devaſtations* that have been made upon it; and with what *implacable enmity* the World is edged againſt it; and that yet it *ſtands invincible*, and is ſtill *getting ground*; ye cannot but acknowledge, the evident foot-ſteps of *Sovereign Power*; *That the Moſt High beareth Rule over all*; and *as for the Counſels of the wiſe*, *He turneth them backward*, Iſa. 44. 25. Dan. 4. 25, 26.

Eighthly, An *eſpecial* Ray of this *glorious Power*, ſhines forth in God's *actual predominating* the *Spirits* of Men; as at firſt, in chooſing; ſo now, in *Calling* and *Converting* whom He will. One would think that a *Rational being* ſhould better diſcern his own intereſt; and out of choice, comply with the will of his *Maker*, as who muſt needs beſt know what is beſt for His Creature; and who, in Reaſon, can have no other deſign upon him, but his own good. But, we find it otherwiſe; the beſt things degenerated turn the worſt, and are hardlieſt reduc'd. Of all Creatures, Man fallen, doth moſt avert, impugn, and reſiſt, when God would turn him out of his natural courſe; notwithſtanding, that the foreſt of 8.

evils do attend his present state; and all desirable happiness would apparently follow his change. Yet, so wedded he is to his Lusts, and head-strong in his own Will, that none of these things move him: But On he goes, and On he will; yea, though an incensed Angel, with a drawn Sword, should withstand him. To crush them to *nothing*, or break them *in pieces*, were easily effected; a *little* of Divine Power would do that: But, to *humble* a *proud* and *lofty* Spirit; To *soften* and *melt* an *obdurate* heart; To *tame*, *meeken*, and *reconcile*, a *Sanguinary Rebel*; To change the very *inwards* of One *habituated in Sin* and *enmity* against God, and make him pliable to *Divine* impressions; This highly proclaims the *exceeding* Greatness of His Power; 'tis a glorious Trophee of *Divine Sovereignty*: Which also is farther conspicuous, in *Maintaining* the work begun; and bearing it on through all oppositions: For, there needs the same Power to preserve the new Creation, as at first to raise it: The Way of God being altogether upwards and supernatural, there's a great proneness in Creatures to Revolt from it; (like a Rolling Stone on the steep of a Hill) The Remains of old Nature, would Torrent-like bear down *all*, if Sovereign Power did not bar-up the One, and sustain the Other. For a *spark* of *Divine Nature* to live in the Breast of *a lapsed* Creature, is as *great* a Miracle, and as high an effect of *Sovereign* Power, as all the Instances before enumerated, and more.

9. Ninthly, The *Sovereignty* of God proclaims it self with a yet-more astonishing Glory, in His Eterna-

Eternal diſpoſure of Men's Everlaſting condition: To *ſhew*, or *not* to ſhew Mercy to perſons equally dignified, (or rather indignified) in themſelves; To make of the ſame Lump, one Veſſel to honour, and another to diſhonour; is the ſublimeſt Act, and moſt apparent demonſtration of *Sovereign Power* concerning Men. The Reaſon of which, (and that to ſatisfaction) *might* have been given, and *would*; had it benitted the *Greatneſs* of God, or the Truſt and Reverence we owe to him: But, for the preſent, He is pleaſed to give none other, but that of His *Right*; He may do what He will with His own, and that's Reaſon enough. But,

Laſtly, Moſt tranſcendently glorious, and for ever adorable, is the Sovereignty of God, in his ordaining the Man *JESUS*, who was *Holy*, *harmleſs*, *undefiled*, and *ſeparate from Sinners*; and was alſo united to the *ſecond Perſon*; to *make His Soul an offering for ſin*; That the *Lord of Glory* ſhould be made *Sin*, and a *Curſe*; this was ſuch a Tremendous Act of Sovereignty, as never ſhall be parallell'd; and ſhould (therefore) for ever ſeal-up our lips from replying againſt God, about His diſpoſing of *ſinful Worms*; Which thing, when ever we hear or think upon, we ſhould put our Mouths in the Duſt. 10.

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Men's Miſcarriages; as if they were the *Cauſe* or *Occaſion* of them; which we are ſure they are *not*, nor *can* be, any more than the Sun is the cauſe of darkneſs. Be it always remembred, That the Lord's Rejecting of Men puts nothing of evil into them; nor neceſſitates the will; It only leaves them to their *own* ways, which they freely chooſe: yet *Banking* them in, and *ſtopping* them up, as He did the Fountains of the Great Deep; leſt they *Deluge* the World with *ſin*.

Caution 2. Secondly, Go not about to *palliate*, nor think to extenuate your ſin, by Arguments fetcht from thoſe Decrees: That ſin of the *Jews* in Crucifying Chriſt, was in no wiſe leſſened; becauſe *the Counſel of God had determin'd the thing to be done*: For, they perpetrated it with *wicked hands*. Nor is any Man's Unbelief e're the leſs *culpable*, from God's *Eternal diſpoſement* of Mens conditions; For, it is not upon *that* conſideration, that they ſtumble at the Word, or turn the deaf Ear to it, or reſiſt it: but from their own natural blindneſs, and enmity againſt it.

And ſo I come to the Inferences of this greatly-important Doctrine: And

Infer. 1. Firſt, From the Scriptures ſo *copiouſly* holding it forth, I infer, That the Doctrine of God's Sovereignty is a very *teaching* Doctrine, and full of inſtruction; and conſequently, that it is both a *Duty*, and much for our *Profit*, to be well acquainted with it: And great confidence I have, That the farther ye go in an *humble fiducial* diſquiſition, and contemplation of it; the clearer will be the *Reaſon* thereof; and the *more* uſefulneſs will ſtill appear to be in it. Let Reaſon but

but keep its own place; (that is, let it work by the Rules of *Right* Reason) and nothing will be more consonant thereto, than that *the Most High should bear rule over all*, and *Do according to His Will*; and that *Men*, who are Atoms of *Clay* animated by his breath; should own Him for their *Sovereign Lord*, and accordingly submit to Him; yea, though so it were, that our own *personal* welfare were not concerned in it: It will be of *singular* Use and Moment to us, in the whole of our lives: Nothing, like this, will allay those Carnal Reasonings, which are so unreasonably prone to put-in their Verdict of Spiritual things; (which yet, *Carnal* Reason hath no cognisance of) and will (indeed) be silenced by nothing else: The Apostle, therefore, thinks them not worthy a further Reply, whose *captious* Enquiries the *Sovereignty* of God will not satisfie. O, that the glory of this High Attribute might hide Pride from Men! *Rom.* 9. 19, 20, 21.

A second Inference, which naturally flows from this Doctrine, is that of the Psalmist: *Oh, come, let us Worship, and bow down*, and *kneel before the Lord our Maker.* Let us give Him the glory of this great Attribute, by a *Real* and *Practical* Owning that *indispensible* Bond of Obedience, which it lays upon every Creature: We are highly obliged by it, both in point of Subjection, and in point of Faith. *Infer.* 2. *Ps.* 95. 6.

1. In point of *Subjection*, to His *Laws*, *Ordinances*, *Providences.*

First, For the *Laws* of God, and His *Appointments:* These we are to *attend*, *observe*, *obey*; I cannot say, *For the Lord hath need of them*; (for, *Job* 22. 3, 35. 7.

neither can our *Righteouſneſs profit* Him; nor
Pſ.9.12. our *Wickedneſs impair* Him; *He that is Wiſe, is wiſe for himſelf*) *but* do it, becauſe the *Lord* hath
Pro.45.11. commanded; *He is the Lord thy God*, and *worſhip thou Him.* This is that ſtrong Reaſon by which He hath backed both Commands and
Exod.20.2. Prohibitions: *I am the Lord thy God*; Thou ſhalt do thus: And thus thou ſhalt not do; *I am the Lord:* This He ſets in the Front of All; and with this he cloſeth the Rear, and Guards them on every ſide. *Moſes* brings it in as a convincing Reaſon, why we ſhould love God with our whole heart, and keep his Commandments, (namely) becauſe He is the *Lord*, and He *only*, *Deut.6.4.* No One, therefore, may pretend to a Right of giving Laws to Men, or to an intereſt in their love and obedience; ſave with reſpect to God, and the Authority they have from Him.

And though He ſometimes is pleaſed, (and it is a great condeſcention in the Great God) by Arguments taken from *our own* Good, to draw us to Obedience; (*Do it, for it is your*
Deut.32.47 *life:*) yet, in our Spirits, *That* of his *Sovereignty* and *Glory*, ought to have the preference. To caſt out *Iſhmael*, was a thing grievous to *Abraham*; but being Commanded of God, he *debates it Not*, *Nor delays to do it.* Therefore, hold on your way, though never ſo great Obſcurity be upon it at preſent: Mind your duty in the midſt of diſcouragements: Do, as *Peter*, who, though he had labour'd all night, and caught nothing; yet, Maſter, *At thy command I*
Luke 5.5. *will let down the Net again.*

2. Be

2. Be ſubject to His *Ordinances:* If He pleaſe to Command the uſing ſuch Means, as have no Natural vertue towards ſuch an effect, (as in *Moſes* ſtretching his hand over the Sea; and ſmiting the Rock with his Rod: ſo, Water in Baptiſm, Bread and Wine in the Lord's Supper) Preſume not to ſay, *What is there in theſe?* Godlineſs is a Myſtery, which only Faith can underſtand: There is no Divine Inſtitution, but hath Meat in it that you know not of; which if rightly uſed, will ſpeak for it ſelf. If He pleaſe to make Clay of Duſt and Spittle, contemn it not; but ſubmit to His Will and Way, and be thankful for thy Cure. *Sampſon*'s Hair was an Ordinance to him; which when he ſlighted, the Spirit of God left him; and he became as other Men; and recovered not until it was grown again. *Judg.* 12.5. with *Ch.* 16.19.

3. As touching the *Providences* of God; obſerve them, and ſubmit to them: look not upon them as *Empty* things: The *leaſt* may yield you Inſtruction; as alſo, the *Moſt unlikely:* Out of the *Eater* comes forth Meat, and out of the Strong, *ſweetneſs:* Though the thing be *a Riddle* to an heart uncircumciſed; Plough with *His* Heifer, and ye ſhall find it. Neither look on them as things *impertinent*; But ſay (rather) Is there not a Cauſe, though I ſee it not? The Lord does nothing in vain. Neither yet look on them as things *Contingent:* A Sparrow falls not without His will; and the hairs of your head are all numbred: *David* was Dumb, and opened not his Mouth; why? *Becauſe Thou Lord didſt it:* And *Shimei*'s Curſing he bears patiently, on *Matth.* 10. 29,30. *Pſ.* 39.9.

2 Sam. 16. 10. the same account; *It may be the Lord hath bidden him: And he lost nothing by it.*

There may be such a Mixture and Confusion of things, and your expectation so delayed and frustrated, that your froward untamed heart may be ready to Wrangle it out; *Why falls it* Eccles. 8. 14 *alike to All? Why to the Just, according to the Work of the wicked; and to the wicked according to the work of the Righteous?* Or, *why One event to them All?* This is not to Enquire wisely: you should rather conclude, and say, (as the Disciples in another case) *The Lord hath need of them:* That is, He hath occasion to use such a Providence, to fulfil a Word. If ye would Cast so, as to lye by your Mark, this Attribute of Sovereignty gives you the best ground. Search and observe as much as ye will, so you take Faith along with you; without which ye can do nothing warrantably. Faith is a sworn Officer to the Great King, and has a Key for every Lock that is fit to be opened; It forces nothing; but where it cannot enter, it stands without, and waits a fitter season. Let Faith also, be Chief Speaker in all your Debates: And then, the Result will be, That Carnal Reason, and Present Sense, (though very Tenacious and Stubborn) shall yield the Cause, and let you go.

The Sum of all, is this; That though ye be not Conscious to your self of any *particular* Cause or Miscarriage, besides what is *Common* to Men, (which was the case with *Job*) *Lay your* Dan. 4. 34, 35. *hand upon your Mouth*, as *Job* did; *The Most High doth according to his Will:* This, even the proudest of Kings acknowledged, *when his understanding*

ing returned to him; and ſo will you: And know, That if your Spirit be out of frame in your preſent Condition; it would not (at preſent) be better in any other.

Secondly, Our *Faith* alſo is highly concerned in the *Sovereignty* of God: For, it both obligeth to Believe in Him, and alſo *affords Matter* for Faith to *work* upon. To *theſe* Ends, the Lord holds it forth to *Abraham* Once and Again; *I am God Almighty*, &c. *This* was it, enabled him to *believe* he ſhould have a Son; even whiles the Deadneſs of his own Body, and of *Sarah*'s Womb, wrought ſtrongly againſt it. *This* alſo was *that* made him ſo *readily aſſent* to the offering up of this Son, when he had him. He had as much to ſay againſt it, as could well be ſuppoſed: For, the Promiſe was, That *in* Iſaac *all Families of the Earth ſhould be bleſſed: which Promiſe*, and *this Command*, *Abraham*'s *Reaſon* could not *Reconcile:* The Contradiction would ſurely have run him down, had not his Faith in this Great Attribute, held faſt and guided the Reigns; ſuggeſting to him, That He who *gave* Iſaac *a being* from *a withered* Stock, was able alſo to raiſe him from the dead: *Abraham* therefore diſputes it not; Stands not ſo much as to *conſider* upon't: but up he gets him *Early* to do it: And hence he obtained that Honourable Title, to be called, *The Friend of God.*

Gen. 17. 1. *Rom.* 4. 19. *Heb.* 11. 19. *Jam.* 2. 23.

Ye have ſeen Now, what *Abraham* did; Go ye and do likewiſe: Take hold of God's Sovereignty as *your own*; and to be improved for *your good: Faith* gives *a Propriety* in any Attribute it looks upon; and draws out the Vertues and

and Influence thereof, for it ſelf. And therefore, what ever difficulties are in your way, be not diſheartened by them; but call-in this Sovereignty of God, by Faith, to your help: Remember the ready ſubjection which all Creatures do pay to his Word; by which alone (without Creatures ſervice) He can level the Mountains, and make crooked things ſtreight; Reſtrain, Alter, Invert, and turn upſide down, the very Courſe of Nature: ſo that *That* which is Death in it ſelf, ſhall be Life to you. New Cords and Wyths, when touch'd by his Word, are as Flax and Tow, when touch'd by the fire; Iron ſhall be as Straw, and Braſs as rotten Wood: Therefore, *lengthen* the Cords, and *ſtrengthen* the *Stakes* of your *Faith:* you cannot believe for greater things, or better, than God can do for you: Even Sin it ſelf, which is the great (and in truth, the only) Evil; It is His Enemy as much as yours: And you may be ſure, He would not have ſuffered its being in the World, if He had not a Power to Correct and Curb it; yea, and to deſtroy it too, at His Pleaſure: Take hold of his Sovereign ſtrength, and your work is done.

But here alſo a Caution or two, may be ſeaſonably added.

1. That if Death in the Pot have once been healed, and your borrowed Ax-head, (ſunk once paſt hope of Recovery) have been brought again to your hand; look that Remiſneſs grow not upon it: Beware, ye gather not Wild Gourds a ſecond time; nor preſume to throw the Helve after the Head: The Divine Power is too great

a

a thing to be trifled with; or made to ſerve with the follies of Men.

2. That you never look on this Great Attribute of Sovereignty, without your *Mediator*; As without whom it would be matter of Terror and Amazement to ſinners: It is *He only* can render it *Propitious* to you. As Nothing is pleaſing to God, but in and through Chriſt; So, Nothing in God, is comfortable to Men, or for their Eternal Good, but as it comes to them *through Him*: As Waters out of the Sea immediately, are not potable, unleſs they be firſt decocted by the Sun; or paſs through ſome Vein of Earth, which makes them Congruous to our Nature.

I ſhall mention two particulars, of Neareſt Concernment to us; wherein we are, in a ſpecial manner, to have reſpect unto the Sovereignty of God.

1. As touching your own Condition, (*your Everlaſting Condition*) ſubmit to *Mercy*, to *Sovereign* Mercy: that is, yield your ſelf to God without Capitulating, or making Terms with him: Thoſe *Syrians* well underſtood the meaning of this; They put Ropes on their heads, and themſelves in the Conquerors hands, upon an *uncertain* Conjecture, (*Peradventure they will ſave us alive:*) So do ye, although ye have but a [*May be*] *we ſhall be hid.* Mind your Duty, and leave the Iſſue to God: Believe *above* hope, and *againſt* hope: Follow God in the dark, as your Father *Abraham* did, not knowing whether He would lead him: Thus to do, is to *give Glory to God.* Therefore *Fear the Lord, and Obey* 1 K. 20. 31. Zeph. 2. 3.

bey the voice of his Servant, even then, *when ye are in Darkneſs, and have no light*, (Namely, of His ſpecial favour and love to you in particular.) And though never ſo great diſcouragements are afore you, from the Guilt of ſins committed the power of Indwelling Corruption, and your preſent averſneſs to Believing; and hear withal, That *Faith* is the *Great Commandment:* let your heart anſwer, Is it my Duty, (my *Duty*) to believe? Nay, *then I muſt.* Remember His *Greatneſs*; His *abſolute Dominion*; The *uncontroulableneſs* of His Matters; That *He hath concluded All in unbelief*, *That He might have Mercy* upon All: (that is, That the Salvation of thoſe who ſhall be ſaved, might *appear* to be of *Mercy*, and be ſo *acknowledged*) To him, therefore commit your Cauſe, and commit it to Him as your *Sovereign Lord*; and ſo leave it with Him; And ſee, that you take it not out of His Hand again, by your doubting the iſſue of it: And know that *then* is your Soul neareſt to Peace and ſettlement, when brought to this Submiſſion: *Be in ſubjection unto the Father of Spirits, and live.*

Rom. 11. 32.

Heb. 12. 9.

But, let not the Word be miſconſtrued: I do not mean by [*Submiſſion*] That you ſhould be ſatisfied under *a denial* of Mercy, on the accompt of God's *Abſolute Dominion*: I cannot think *That* a Neceſſary term or qualification, in your treating with God for Salvation: For

1. I do not find, that God requires ſuch a Submiſſion, as the Condition of obtaining Mercy; Nor that He hath made any Promiſe to give ſuch a Submiſſion, in order to that end;

Nor

Nor any inſtance in Scripture of Mens having or endeavouring ſuch a frame of ſpirit, in that buſineſs; Nor yet, that Men are any where tax'd for not attaining to it. They are blamed indeed, and that worthily, for not ſubmitting to the Righteouſneſs of God; (that is, for not Renouncing their own, and flying to that of Chriſt:) And this blame-worthineſs you cannot eſcape, if finding your ſelf loſt and undone, you will not preſently run to Chriſt, without firſt finding in your ſelf ſomething that may ſeem to commend you to him.

2. Such a Submiſſion ſeems Repugnant to God's revealed Will: For, if this be the Will of God, even our Sanctification; that we ſhould believe in His Son, and love Him with our whole heart; Then it cannot be his Will, that we ſhould be willing to remain in an unſanctified Eſtate, in unbelief and enmity againſt Him; which are the inſeparable Conjux of Willingneſs to be ſeparated from God.

3. Becauſe the Promiſe of Eaſe and Reſt, is made to the Weary and Laden, *coming* to Chriſt; not to *a Contentedneſs* to be divided from him. And the Promiſe of Satisfaction, is to your *hungring and thirſting* after Righteouſneſs; Not to the *Ceſſation* of your deſire, without the Thing which only can ſatisfie.

4. Becauſe, to be ſatisfied without obtaining Mercy, is to be ſatisfied with an utter incapacity to glorifie the Grace of God, and to enjoy Communion with Him; which are the principal End and Duty of Men.

5. It is croſs to the Genius and Concreated Principle

Principle of the Reaſonable Creature; which is, to ſeek its own happineſs; In any thing ſhort of which, it ought not to acquieſce.

6. Such a Submiſſion cannot be requiſite in Preparatory work; becauſe, that would ſuppoſe the higheſt pitch of Grace attain'd (if yet it be a Grace, and attainable) before you believe; and conſequently, that it is not a Grace out of Chriſt's Fulneſs; for ye are ſuppoſed to have it before ye go to Him.

And therefore, when I ſay, ye muſt ſubmit without Capitulating, or making Terms; my meaning is, ye are not to treat upon Terms of your own Making; nor propound any thing to God, but what Sovereign Mercy propounds to you, as the Way and Means of obtaining your Great End: And great Reaſon ye have for this Submiſſion; for herein lies your intereſt; thoſe being (in truth) the only Terms, by which a loſt and ſinful Creature can be rendred ſalvable, or capable of being ſaved: (as may further appear in the Sequel of this diſcourſe.)

I think (with humble ſubmiſſion) that if any Point of time may be ſuppoſed before the Decree, it was *Then* that *Abſolute Dominion* bore ſway: But, ever ſince *Election* came in, it is *Grace* that Reigns: Not, that *Sovereignty* is *ceaſed*, but *tranſferr'd*: *Before*, it was in *Power*, but *now* in *Grace*; In *Grace*, as touching the *Elect*; and in *Juſtice*, reſpecting the *Reſt*. *Grace* is the Attribute God delights to honour; And all the *other*, are (if I may ſo ſpeak) Subjects of *this*: Even *Chriſt Himſelf* was made a *Servant*, to perform the pleaſure of his Grace.

So

So then, *That* you are to ſubmit unto, is the good pleaſure of God's Will, as held forth in the Covenant of Grace; undertaking for, and perfectly able to ſave you; and as having his Sovereign Power engaged to make it good: Which ſeems the ſcope of that paſſage in *Moſes* his Prayer for the People, when they had highly provoked God; *Let the power of my Lord be Great, according as Thou haſt ſpoken*, &c. It was to pardon, and ſtill to own them for His People. And to this agree all thoſe Scriptures which hold forth the Power of God, as the ground of Faith; as that by which He is able to pardon ſin, to ſubdue iniquity, and to hold your Souls in life: You are therefore directed, if ye will have Peace with God, to *take hold of His ſtrength:* Which cannot be meant of *a Contentedneſs* in having that ſtrength put forth to *deſtroy*, but as being perfectly *Able*, and *engaged* by His *Covenant* to *Save* you. As to the time when He will manifeſt his Love to you; As alſo touching the manner and meaſure of His diſpenſing it; the good pleaſure of God's Will is expreſly, and with all quietneſs of ſpirit, to be ſubmitted unto: But as to the thing it ſelf, you ought not to be ſaid *Nay:* but as he who had power with God, and prevail'd; *He wept, and made ſupplication*, but ſtill reſolv'd, *I will not let thee go, except thou bleſs me.*

Numb. 14. 17, 18, 19.

Iſa. 27. 5.

Hoſ. 12. 14. *Gen.* 32. 26.

2. As for the other neareſt Concernment, touching your *Children*, deal in like manner for them, by ſubmitting them to the ſame Mercy. It is true, That next to your own Perſonal Salvation, there cannot be a greater Evidence of

of God's Love to you, than to chuſe your Children after you; nor any thing more deſirable to you: Therefore *Command them*, and *Inſtruct them*, *to keep the way of the Lord*, That He may bring on them the Bleſſing you moſt deſire for them: But be not *Over*-ſolicitous, and *caſt down*, becauſe you ſee not yet, the Marks of Election upon them: The Lord doth not (indeed) bind Himſelf to take *all* a Believers Children; nor doth He limit Himſelf from taking any others: There is nothing declared touching His Purpoſe to take *All* the One, leſt they ſhould from thence take occaſion to be remiſs in their Duty; (which, till Converſion, is very natural to us) nor doth He exclude the Children of others; For, that might diſcourage and weaken their hands to that which is good. In this various diſpenſing of His Everlaſting Love; He is pleaſed ſo to reſerve His Liberty and Sovereign Prerogative, that He greatly manifeſts His Love to Believers, in ſo *frequent* a chuſing of their Seed: And the Freeneſs of His Grace, in not-rejecting *altogether*, the Seed of others.

Gen. 18. 19.

Infer. 3. Thirdly, How happy and Sovereignly bleſſed are thoſe who have an Intereſt in this Great and Sovereign Lord! 'Be the Earth ever ſo un-'quiet, and the tumult of it ever ſo boyſterous 'and unruly; the Lord is above them. He ſits 'on the Waters, (as a Prince in his Chariot) 'guiding all as He will: He is that Great *Dicta-'tor*, whoſe Word is a Law indeed: If He but 'ſay, Come, Go, Do this; there needs no more. 'Who would not be the Subject of ſuch a Prince? 'and much more His Favourite? And yet, this high

gh Priviledge, every Soul is bleſſed with, that s, in truth, taken hold of His Covenant: For, at takes in *all* between the Two Eternities, d Eternity it ſelf withal: And the ſpirits or ength of the Whole, lies in thoſe few (but ry Compendious) words, [*I will be your God.*] hen the Lord would comfort His People *to* rpoſe, and put on their Eagles Wings, what glorious Narrative doth he make of His Pow- and Sovereign Greatneſs! In *Iſa.* 40. from 12. to *v.* 26. And then tells them, That all is is *Theirs*, *v.* 27. And if *God* be *yours*, *All ings* are *yours:* Who, and where is he, that n ſupplant you of His Bleſſing? *You* may re- ce in His *Highneſs*; the thoughts whereof are atter of terrour to other Men. After the re- arſal of all the happineſs and Glory that Men Angels are capable of, it ſhall all be compriſed this, as the Original thereof, and ſum of the hole, *Bleſſed are they whoſe God the Lord is!* *Pſ.* 144. 15.

Fourthly, We may ſee here, the *Reaſon Why* d doth ſometimes defer to Anſwer the Doubts d Queries we ſtick at, and *moſt* deſire to be olv'd about: It is not only to *ſhew* his Sove- gnty; but to bring our hearts to a ſubmiſs d *practical* acknowledgment of it. *Moſes* was y unwilling to go on his Meſſage to *Pha-* *h:* Many pretences he had to put it by; n as the danger he might be in for killing *Ægyptian*, was the bottom-Objection, (though ſpeaks it not out.) Indeed, the Men who ght his life, were now dead: Which, if the d had told him of, at firſt; all thoſe excu- had (probably) been ſpared. But He was *Infer.* 4.

Exod. 3. 11. with *Ch.* 4. 10. 13, 19. pleased to conceal it from him, until he had brought him to a full compliance with His Will; and then reveals it to Him *Unask'd*. So likewise, He would not take off His hand from *Job*, 42. 2, 6, 7. *Job*, until he had well learn'd him this Lesson. Say not therefore (because you hear not from God so soon as you would) *The Lord hath forsaken Me, my Lord hath forgotten me:* But follow that good Resolution recorded in *Isaiah*; *I will wait upon the Lord, who hideth his face* (for the *Isa.* 49. 14. present) *from the House of* Jacob, *and I will look for Him*, v. 17.

Infer. 5. Fifthly, Let no Man then, who will say, *The Lord He is God*, presume to intrench on His Sacred Royalty, by seeking a Reason of his Decrees, beyond or besides the good pleasure of His Will: Even Sovereigns of *dust*, will not admit it in Subjects, though of the same Mould with themselves. It is an Imperial Secret, *The Chief of the ways of God:* It belongs to Himself alone to know it: and the knowledge thereof would not profit us *Now*. Besides, there is enough revealed, of great importance to us, at *present*; on which to imploy the utmost of our time and strength. By over-grasping we may sprain our hands, and unfit them for service which lies within their Compass; but we gain nothing. Therefore, go not about to fathom this *Great Deep:* Who, but one of shallow understanding, would think to measure the Sea by handfuls? or to give a Demonstrative Reason of its various and convertible Courses? Remember that you *Magnifie* His Work; but *Job*, 36. 24. *lessen* it not, by pretending to *Comprehend* it.

Sanctity

Sanctifie the Lord in your hearts, and fear before Him! Eccle. 8. 17.

Sixthly, This gives a Reaſon, why Men of the largeſt Capacity, for Learning and Natural underſtanding, are ſo mightily Puzzelled and Labyrinth'd in Spiritual Matters; particularly the Doctrine of Election: Why they do ſo ſtrongly oppoſe it, and are ſo hardly Reconcil'd with it: They are not (in truth,) ſubdued to the Doctrine of God's *Sovereignty*: And therefore, whiles in diſcuſſing thoſe Points of Faith; they judge as their Natural Optick repreſents them; they loſe both themſelves, and the Truth: which yet, (in ſome degree) is made known unto Babes, (Men of low ſtature to them) whoſe ſpirits the Lord hath ſubdued, to reſt contented with what their Father is pleaſed to tell them; And for the reſt, (as, namely, the Manner and Reaſon of God's Diſpoſements and Diſpenſations) they live by Faith in his Righteouſneſs; waiting for the day that ſhall reveal all things; when the Tabernacle of God, which yet is in Heaven, ſhall be let-down among Men, (or they taken up into it) and theſe hidden things of Sovereignty, ſhall be more openly known amongſt them. *Infer.* 6.

Laſtly, This Doctrine of God's *Abſolute* Dominion, clears away all that Made-ground and Rubbiſh, which the Principles of Free-Will-Grace, do found their Election upon; and ſhews us the only true and proper Foundation of Scripture-Election; with thoſe other Important Truths which hold upon it, or are Conſequents of it: All which, have their Head in the Sove- *Infer.* 7.

reignty of God; and derived thence, as Rivers are from the Sea: as through His Bleſſing and and Grace, may appear afterwards. And ſo I ſhall cloſe up this firſt particular, with that holy Rapture of the Pſalmiſt, *Be thou exalted, Lord, in thy own ſtrength; ſo will we ſing, and praiſe thy Power. The Lord hath prepared His Throne in the Heavens, and his Kingdom ruleth over all! Bleſs the Lord, ye His Angels that Excel in ſtrength. Bleſs the Lord, all ye His Hoſts; ye Miniſters of His that do His pleaſure! Bleſs the Lord, all His Works, in all places of his Dominion! Bleſs the Lord, O my Soul!*

OF THE
RIGHTEOUSNESS of GOD.

HAving founded this Diſcourſe on the *Sovereignty* of God, as the beſt and moſt Natural ground of Satisfaction (or captivation) to Reaſon, touching *Election:* So now, as a means to qualifie our Spirits, and Reconcile them with the Doctrine of *Sovereignty*; it ſeemeth expedient to annex that of His *Righteouſneſs:* and, I think, there is not a more evident Propoſition, than

Prop. ***That there is no Unrighteouſneſs with God.***

This is the Natural Adjunct of Divine Sovereignty; which, as we are Indiſpenſably bound to believe;

believe; ſo to be well grounded in the Faith of it, will be of exceeding great uſefulneſs to us, in every Condition; eſpecially under thoſe Darker Adminiſtrations, which we do not ſee the Cauſe and Reaſon of: When Matters of great Import, ſeem to be Confuſed, or Neglected: When all things in view, fall out alike to All; and you cannot know either Good or Evil, by all that is afore you: I ſhall therefore Collect ſome of thoſe Conſiderations, from which you may find ſome light and influence in a dark and Cloudy day; and by which (as a Means) I my ſelf was drawn in, and guided to this Determination; before I had ſearched the Scriptures, expreſly, concerning this Subject: And they may ſerve, both as *Arguments* to *Demonſtrate* the *Propoſition*; and as *Antidotes* againſt thoſe poyſonous *Contradictions*, which *Carnal* Reaſon and *Unbelief*, will be too often forging and flinging in upon us. And

The Firſt is founded on that Infinite Bleſſedneſs which the Moſt High God was poſſeſſed of in Himſelf, before the World, or any Creature was made. He did not make them for any *Need* He had of them; but for His *Pleaſure*: And if He needed them not, there could be no *Need* or *Reaſon* why He ſhould make them *ſuch*, or to *ſuch* an *End*, as not to be *Meetly* over-ruled, and their End *attained*, without doing wrong to any. The Motives by which Men are induced and ſwayed to do Wrong, are chiefly Two. *Arg.* I. *Rev.* 4. 11.

1. *To attain ſomething they have not*: *Ahab* ſlew *Naboth* for his Vineyard; And *Athaliah* all the Seed Royal, to get the Throne: Or, *1 Kings* 21. *2 Kings* 11.

2. To *secure what they have*: *Pharaoh* oppressed the People, lest growing Mighty, they should shake off his Yoke, and get them out of his Service. *Jeroboam* set up his Calves, to keep the people at home, and firm to himself: And the *Jews*, they put Christ to Death, lest the *Romans* should come, and take away their Place and Nation.

Exod. 1. 10.

1 *K.* 12. 27, 28.

Joh. 11. 48.

These Two have shar'd the Parentage of all the Oppression and Wrong-doing that have been in the World: Neither of which is Compatible with our *Great and Blessed God:* For all things are His already; He possesseth the Heavens and the Earth, and all the Hosts of them, with an *Absolute Power* and *Right* to dispose them: And what can be added to that which is Infinite? And as for *Securing* what He hath, Of whom should He be afraid? For (1.) *There is no God besides him*; The Lord Himself, who needs must know it, if there were Another, professeth Solemnly, That *He knows not any.* And (2) As for *Creatures*, they are all more absolutely under His Subjection, than the smallest Dust under our feet is to us: *The Nations are to Him less than nothing, and vanity.* He need not so much as *Touch* them, to bring them down; 'tis but *Gathering to Himself, His Spirit, and his Breath, and they perish together:* Let the Lord but with-hold His sustaining influence, and they fall of themselves: But He remains the same to all Generations.

Isa. 44. 6.

ver. 8.

Isa 40. 17.

Job 34. 14, 15.

Arg. II. Secondly, Another is founded on the Infinite Perfection of His Nature: This the *Seraphick Heralds* proclaim under the Notion of *Holy, Holy, Holy.* It's Reduplication imports the highest Perfection.

Perfection. And *Moſes* (who of all Mortals, had neareſt acceſs to God) puts it in the Front of his Triumphal Titles, *Glorious in Holineſs!* It is that whereby all the Divine Excellencies are ſummarily expreſs'd. The Righteous Lord will do no iniquity: He is of purer eyes than to look upon it. It's an high demonſtration of His Excellency, that He cannot deny Himſelf; that is, He cannot do any thing, that is in the leaſt degree, contrary to His Holy Nature: Nothing that needs to be Retracted, or to alter His Mind about it: His *Will* is the *Rule* of Righteouſneſs; and Righteouſneſs, the Rule of His Will: The Saints of old, were perfectly of this mind; *Shall not the Judge of all the Earth do right?* And the Apoſtle puts it as a Queſtion not to be anſwered, That if God were Unrighteous, How then ſhall He Judge the World? *Exo.* 15. 11. *Gen.* 18. 25. *Rom.* 3. 6.

Thirdly, 'Tis alſo apparent from the *conſtant Rule* and *Meaſure* of God's *Diſpenſements*; which is not done *Fortuitouſly*, nor *Raſhly*; but with *Deliberation*, and *Exactneſs*; He *lays Judgment to the Rule*, and *Righteouſneſs to the Plummet*; He will not puniſh without a Cauſe, nor more than is deſerved. Touching the ſins of *Sodom*; *I will go down* (ſays God) *and ſee whether they have done* [*altogether*] *according to the Cry of it. Renders to every one* [*according*] *to their Deeds*, Rom. 2. 6. and *gives them a* [juſt] *recompence of Reward*, Heb. 2. 2. *He will not caſt away the Perfect Man, nor help the wicked.* *Eliphaz* puts the queſtion with great confidence (as well he might) *Who ever periſhed being Innocent?* His Righteouſneſs is ſuch, that it even holds his hands until the Innocent be out of danger. *Arg. III.* *Iſa.* 28 17. *Gen.* 18, 21. *Job.* 8. 20. *Job.* 4. 7.

ger. The Angels were straitly commanded, not to begin the Execution of God's Wrath on the wicked World, *until his Servants were Marked out*: And when the Lord came to destroy *Sodom*; He hastens Righteous *Lot* to *Zoar*, with this only Argument, *I cannot do any thing until thou be come thither.*

*Rev.*7.3.

Gen 19.22.

Arg. IV. Fourthly, It is further Evidenced, by the Laws He hath given unto Men; The sum of which is, to do Righteously; And the End of them, the good and welfare of the Creature. After a thousand years experience of *These*, compared with the issue of *Mens* Inventions, they are acknowledged to be *Right Judgments*, *Good Statutes*, and *Laws of Truth:* What an admirable Catalogue have we in *Rom.* 12!

Nehe. 6.13.

(1) Of such as concern our Duty towards Himself immediately, this is the Sum; *Thou shalt Worship the Lord thy God, and Him only shalt thou serve:* There is nothing more equal and just, than to Worship and serve Him whose we are; To love and live to Him from whom we have our life and breath.

(2) Such as refer more immediately to our selves; as Temperance, Chastity, Moderation, Sobriety, &c. These (as is evident to all) do greatly conduce to our outward welfare, both in point of Health, Estate, Posterity, &c. (And what evil Consequents do Attend the Contraries of those Vertues, might be every days observation:) More especially, such as relate to our spiritual State and Welfare: Of which, more particularly, under the next Argument.

(3) Such Commands also, as respect our duty

ty towards Men; As to do *Juſtly*; to ſhew *Mercy*; to follow *Peace* with all Men; Every one to mind his *own* buſineſs; and not intermeddle with others: So, to be ſubject to the Powers that be; and to pray for thoſe in Authority; (the neglect of which Duty, may be a Cauſe of our diſquietment from them; at leaſt, it may prove an eclipſe of our Joyfulneſs in ſuffering under them, *&c.*) The Sum of this kind of Duties we have in that ſtanding uncontroulable Rule, Of *doing to Others, as we would they ſhould do unto us.*

On the contrary, there is nothing forbidden, but what tends to our hurt: As, if it were needful, might be demonſtrated by Inſtances innumerable.

To this alſo, might be added, the ſtrict Injunctions that God hath layed upon the Subordinate Diſpenſers of His Law; as (namely) To *Judge the People with juſt Judgment*; *not to wreſt Judgment, nor reſpect Perſons*: yea, *He Curſeth them that pervert Judgment*; *And will ſurely Reprove them that accept Perſons*, &c. And *ſhall Mortal Man be more juſt than God?* Will He under ſuch Penalties Command Men to do thus, and not do to Himſelf? *Deut* 16.18, 19. *Ch.* 27.19. *Job* 1; 10. *Ch.* 4. 17.

Fifthly, Another Beam of the Righteouſneſs of God ſhines *forth* in His putting the Matter of our Duty into ſuch a Way and Method, as renders it *moſt facile*, and is *moſtly conducible to* our *Chief End*: As 1. *To remember our Creator in the days of our Youth*: For, the Work of Converſion, and Turning to God, muſt needs be much eaſier *then*, than when *habituated* in an evil courſe: For, long impenitency (beſides the provocation it *Arg. V.*

it is to God) eſtranges the Mind more from Him; makes the Spirit more Inflexible, and harder to be wrought upon; It Multiplies our Work, and Subſtracts our Strength: For one accuſtomed in evil, to learn to do well; and for a Blackmoor to change his skin, are things of a like poſſibility: It's a very rare and difficult thing for a Man to be born again, when he is Old.

2. To watch againſt, and ſuppreſs the *firſt motions* of ſin; and to avoid what ever might be an *Occaſion*, or have tendency *towards* it: and
Mal. 2. 15. in order thereto, to *take heed to our Spirit*; to
Pro. 4. 23. *keep the heart with all diligence*; to *abſtain from all*
1 *Theſ.* 5. 22. *appearance of evil*; *to hate the Garment ſpotted*
Jud. v. 23. *by the Fleſh*; *and to make a Covenant with our*
Job, 31. 1. *eyes*, as *Job* did: (For, the profeſſed practiſe of ſome Saints, is *Directive* to others, and Equivalent to a Command.) To keep an Enemy from Riſing, is much eaſier than to quell him being up; yea, to Nip ſin when 'tis young, is the ready way, not only to *keep it low*, but to *kill* it; as the continual plucking off Buds from a Tree or Plant, deſtroys the Root.

3. Not to do any thing, the lawfulneſs where-
Ro. 14. 23. of is *dubious* to us; which, as it is a ſin in it ſelf; ſo it tends to obſcure to us the true ſight of things; and imboldens to farther attempts: So alſo, not to mind only the *Lawfulneſs* of things, but their *Expediency*; the not-heeding of
1 *Cor.* 6. 12. which, proves often an occaſion of ſin to others, whereof we cannot be Guiltleſs: So likewiſe,
1 *Theſ.* 5. 19 to cheriſh all Motions to Good; not to quench
Exo. 15. 26. the Spirit; and to hearken (or liſten diligently) what

what the Lord God will ſpeak; who oft-times delivers His Mind with a *Still* and a *ſmall* voice; which doubly obligeth our Attention. 1 K. 19.12.

4. In His preſſing with ſo much weight and neceſſity, thoſe great Duties of Faith, Love, Patience, Self-denial, *&c.* (1) *Faith*, which conſiſts in ſubmitting to the Righteouſneſs of God; taking hold of His Strength; and following the Conduct of His Wiſdom: And in order thereto, ſhewing us our own ſinfulneſs, weakneſs, and folly; with the vanity of all Created Bottoms, which have always failed at the greateſt need; and ſo, drawing our hearts to lean on Himſelf, in whom alone we have Righteouſneſs and ſtrength.

(2) *Love*; This is a Powerful, Active, Candid, and Obliging Principle; It *bears all things*; *thinks no evil*; *takes all in good part*; makes *that* both portable and pleaſant, which without Love, would be both harſh and burdenſome.

(3) *Patience*, and *Meekneſs of Spirit*: Theſe mitigate the Dolour of any ſuffering; and often prevent or allay the Storm that is riſing; *A ſoft Anſwer turns away wrath*, Prov. 15. 1.

It alſo breeds Experience; 1. That any affliction may be born, through him that ſtrengthens. 2. That afflictions are all for our profit. 3. That we could not well have been without them. 4. It alſo gives to underſtand the Lords meaning in them, which the noiſe of tumultuating paſſions would drown to us: And, as a Means to work this Patience, the Lord ſets before us, 1. That there is a *Cauſe* of every Chaſtening; and *that* Cauſe is from our ſelves; and Judges 2.3.

there-

therefore, no cause to complain. 2. That He afflicts not willingly; only when there is Need, and no more than Needs must. 3. That He hath many Gracious Ends in afflicting: As (1) To humble for sin committed; as in *Joseph*'s rough dealing with his Brethren. (2) To Purge out Dross; as in the case of *Manasseh*, 2 *Chr.* 33.11. and 13. and the whole Church, *Isa.*27.9. (3) To prevent sins we should otherwise fall into. Thus he kept *Paul* from being exalted above measure. (4) To wean us from the World. This he expected from *Baruch*; and this effect it had upon *Asaph*. (5) To exercise our Graces; as *Abraham*'s great Faith, by his various temptations; And *Paul* was much under Infirmities, that he might Magnifie the Power of Christ. (6) By *lesser* temptations, and deliverance from them, we are fitted for *greater*, and our Faith strengthened, both to bear, and to get through them; Which Greater, had they come *afore*, might have overturned us.

1 *Pet.* 1. 6.

2 *Cor.* 12. 7.

Jer. 45. 4, 5.

Ps. 73. 25

(4.) *Self-denial:* This is a Duty of nearest concernment to us, since we have no such Enemies as Self-love, and Fleshly Lusts, to War against our Souls. These things considered will shew, that *David*'s Conclusion is Right and Genuine; *Good and Upright is the Lord, therefore will He teach Sinners in the way:* Even Reason it self might tell us (to be sure, *Sanctified* Reason and Experience will) That *thus* to Command and Direct, is to lead in the right way; and it highly Commends to us the Righteousness of God.

Arg. VI. Sixthly, It is yet farther made-out, by His affixing

fixing Rewards and punishments, to Good and Evil works respectively, according to what is the proper Result and Natural product of them: *Whatsoever a man sows that shall he reap: Every Seed shall have its own body:* He will give to every One, *according to his ways; and the fruit of his doings.* Holiness hath in it, a *Natural Tendency* to life and peace: It is a *Tree* of Life: Grace and Glory grow from the same Root: Salvation is the End of Faith; the Flower that grows upon it: The *Work* of Righteousness is *Peace*, and the *Effect* thereof, *Quietness and Assurance for ever.* It is sometimes called, The *Way* of life, *Prov.* 12.28. Sometimes the *Fountain* and *Well-spring* of life, *Chap.* 14.27. And it tendeth to life, *Chap.* 19.22. For, if the *Root* be holy, the *Branches* cannot be otherwise.

'Tis so likewise with Sin: Death follows Sin, not only as a punishment for Delinquency, but as its natural Off-spring: Original Corruption is the Root; Sin, the Stalk that grows next upon it; and *Death* the *finishing*, or full Corn in the Ear: This Pedigree of it, ye have in *James*, *Chap.* 1. 14, 15. If there were no Justice to Revenge Sin, Sin would be vengeance to it self: *Sinners lie in wait for their own blood*, Pro. 1.18. It is *their own wickedness that corrects them*, Jer. 2.19. *The way of Sin inclineth to Death*, and *its footsteps to the Dead: Its steps take hold on Hell. Unbelief* may be an instance for *all*; as out of which, all Sins else are derived: This was the Root of *Adam*'s Apostacy; and of all that Peoples Rebellions in the Wilderness. *Faith* is that which holds the Soul to God, its life and blessedness; *Unbelief*,

Gal. 6.7. 1 *Cor.* 15. *Is.* 3.10, 11. *Jer.* 32.19. *Pro.* 3. 18. 1 *Pet.* 1.9. *Isa.* 32. 17. *Rom* 11.16. *Pro.* 23.29, 30. *Pro.* 3.21. *Ch.* 2. 18. *Ch.* 5. 5. *Nu.* 14. 11. *Rom.* 11.20 *Heb.* 3. 12.

Unbelief, its departing from Him; or the letting go of its hold; the looſing of the knot; upon which the Soul falls off of its own accord: And the *firſt* ſtep from God, ſets in a way of Death: As a branch breaking off from its Stock, dies of it ſelf. This was *Adam*'s unbelief; In all Men ſince, it is a Refuſing to Return.

Arg. VII. This Doctrine is ſtill further confirm'd by the general unanimous conſent and affirmation of Thoſe beſt able to Judge. (1.) They *aſſert it*; *Job*, a Man of great Wiſdom and Integrity, (*Not his like in all the Earth*, Job 1.8.) and none ſo ſorely afflicted; yet, ſays *Elihu* to him, (by way of Counſel; as what himſelf would do in the like caſe) *I will aſcribe Righteouſneſs to my Maker*, Job 36. 3. And, *Surely God will not pervert Judgment*, Chap. 34. 12. *God is known* (*i. e.* He is known to be God) *by the Judgments which He executeth*, Pſal. 9. 16. *The Lord is Upright; there is no Unrighteouſneſs in Him*, Pſal. 92. 15. *He loveth Righteouſneſs, and hateth Iniquity*, Pſal. 45. 6, 7. *The Scepter of His Kingdom is a right Scepter*, ver. 6. *Righteouſneſs* and *Judgment are the habitation of His Throne.* That *True and Righteous are his Judgments*, is the voice of thoſe in Heaven.

Pſ. 97.2. *Deut.* 32 4. *Rev.* 19. 2.

(2) They *ſubmit* to it, even then when moſt provoked by Mens injurious dealings with them for His ſake; and when the Lord's own Hand hath been moſt ſevere towards them: *Aaron* held his Peace, *Levit.* 10.3. *It is the Lord* (ſaith Eli) *let Him do as ſeemeth Him good: Hezekiah* alſo, *Good is the Word of the Lord.* Yea, they have done thus, when by the light of Natural Reaſon they

1 *Sam.* 3:18. 2 *K.* 20 19.

they could ſee no reaſon for it: Witneſs *Job*; who, when plundred of all, becauſe he feared God, and eſchewed evil; and could juſtifie himſelf to the height, as to any hypocriſie: yet ſays he, *I will make ſupplication to my Judge.* Look on our Lord and Saviour Himſelf, and ſee His Confeſſion; *Our Fathers cryed unto thee, aud were delivered; but I, though day nor night I am not ſilent, Thou heareſt me not:* How does He cloſe His Complaint? Not, Thou dealeſt more hardly with Me who leſs have deſerved it; but [*Thou art Holy.*] *Jeremy*, indeed, began to object, becauſe *the way of the Wicked proſpered, and they were happy that dealt treacherouſly:* But, he preſently bethinks himſelf, withdraws his Plea, and yields the Cauſe; *Righteous art thou, O Lord, when I plead with thee.* I might inſtance the Suffrage, even of wicked Men; and of the moſt obdurate among them; whoſe Conſciences, at times, have inforced their Confeſſion of this Truth; and the Teſtimony of an Adverſary proves ſtrongly. *Pharaoh* ſubſcribes to it; *The Lord is Righteous, I and my People are wicked.* As alſo doth *Adonibezeck*, and *Saul*, *Judg.* 1. 7. 1 *Sam.* 24. 17, 19.

Job 9. 15. *Pſ.* 22. 2, 4. *Jer.* 12. 1. *Exod.* 9. 27.

(3) The Saints Triumph in the Righteouſneſs of God (as well they may) and call upon others to do the like; *The Lord Reigneth, let the Earth Earth rejoyce*, Pſal. 93. 97. 29. *O, Let the Nations be glad, and ſing for joy; for thou ſhalt Judge the People Righteouſly: Let the Heavens rejoyce, and the be glad before the Lord; For, He cometh, For He cometh to Judge the Earth*, &c. And hence it was, that *Paul*, and the reſt of them, though the preſent ſenſe of their ſuffering was grievous; yet

Pſ. 67. 4. *Pſa.* 96. 11, 13. *Rom.* 5. 3.

yet they gloried in them; And rejoyced greatly,
2 Tim. 4. 8. in hopes of that Glory, and Crown of *Righteousness*, which God, as *a Righteous* Judge, had prepared for them.

Arg. VIII. Eighthly; The *Righteousness* of God is yet further illustrated, by *The End and Event of his darkest Dispensations*: Isa. 10. 22, *The Consumption Decreed shall overflow with Righteousness*, and nothing else shall be in it: His People, though long under oppression, He brought them forth at last, with the greater Substance: His leading them about in the Wilderness, as it were in a Maze, forty years together; and bringing them back again to the place they had been at,
Ps. 107. 7. many years afore; yet it proved to be *the Right*
Deut. 8. 16. *way*, and it was *for their good in the latter end.*

David's long Persecution by *Saul*, made him the fitter for the Kingdom; and adapted him for the Office of Principal Secretary to the Great King; opportunely acquainting him with all the Affairs of the Heavenly State and Councel, that are fit to be known of Men: And by his Hand and Experience, they are Firmed to us;
Ps. 94. 12. and *this* amongst the rest, *Blessed is the Man whom thou chastenest, and teachest him out of thy Law.*
We see it also, by the end the Lord made with
Job 23 10. Ch. 42. 12. *Job*; He brought him *forth like Gold*, and doubled his blessings upon him: The Basket of good
Jer. 24. 5. Figs, were sent into Captivity *for their good:*
Phil. 1. 19. *Paul*'s afflictions turn'd to his *Salvation:* Even Christ Himself, whose temptations, sorrows, and sufferings were such, as never were known by Men; they were intended, and accordingly did,
Heb. 2. 17, 18. perfect and inable Him for His Office of Mediator.

Lastly,

Laſtly, Conſider the *Elect*, thoſe precious Souls whom the Lord had loved from Everlaſting; and determin'd to bring them to Glory: yet, having ſinn'd, not one of them ſhall enter there, without ſatisfaction firſt given to His Juſtice: Even *theſe*, He will not Juſtifie, but in ſuch a way, as to be *Juſt* in ſo doing. The Mercy-Seat it ſelf muſt be ſprinkled with blood. Eſpecially, conſider Chriſt himſelf, the *Firſt* Elect and Head of all the Reſt, and the Compact made with Him; Who, though he were a Son, His Beloved Son, in whom His Soul delighted; yet if He will undertake for Sinners, He muſt ſtand in their ſtead; *All their Sins muſt meet upon Him*, and He muſt bear the puniſhment due to them: It was *not poſſible that* Cup ſhould paſs from him; No, though he ſought it with ſtrong crys and tears; and that of Him that was able to Save Him, who alſo loved Him as His own Soul: He was not, He might not be Releaſed, until He had paid the utmoſt Mite. For, albeit that Grace is perfectly free to Men, in Pardoning and Saving of them; yet Juſtice muſt be ſatisfied, and Chriſt was bated Nothing. This laſt unparallel'd Inſtance, and high Indication of Incomparable Juſtice, doth greatly illuſtrate the point in hand; Namely, *That our Great and Sovereign Lord cannot but do Right.* *Arg. IX.* *Ro.* 3. 26. *Heb* 6. 20. with *Ch.* 9. 12, 23 *Iſa.* 53. 4, 5.

Inferences from the Righteouſneſs of God.

Firſt, May this Doctrine prove an Eternal Blaſt, to the vain and preſumptuous Confidence *Infer.* 1.

Eccle. 8. 11. of impenitent Sinners; Who, *becauſe vengeance is not ſpeedily executed, have their hearts fully bent and ſet in them to do evil:* Becauſe the Lord (at preſent) holds His Peace, they think He is like Themſelves, *&c.* Let them certainly know, that He is able to deal with them: And further, that His *Righteouſneſs obligeth* Him to vindicate Himſelf: He will by *no means* clear the Guilty, nor be *always* ſilent: Though *ſlow*, yet *ſure*; and ſtrikes home at laſt: *He will ariſe to Judgment,* and *ſet their ſins in order before them*; and reckon with them for all the hard ſpeeches, which they (ungodly Sinners) have utter'd againſt Him: The ſight whereof ſhall ſtrike their trembling Souls (notwithſtanding their ſtoutneſs *Now*) with horror and amazement; and make even all their Bowels ready to guſh out: *He will wound the hairy Scalp* (the proud and preſumptuous head) *of every one that goes on in his wickedneſs: A Dart ſhall ſtrike through his Liver*, and down with him to Hell, the Nethermoſt Hell, in a moment. Why then will you *run againſt the thick Boſſes of his Bucklers? and ſet Bryars and Thorns* in array, againſt a devouring Flame? Can dry'd Stubble dwell with *Everlaſting Burnings?* Did ever any *harden himſelf againſt God, and proſper?* No, nor *never ſhall?* Where will his Hope be, when God taketh away his Soul! Therefore take up betimes, leave off, and know that He is God.

Pſ. 50. 21. Exod. 34. 7. Pſ. 2. 5. Pſ. 68. 21. Pro. 7. 23. Job, 15. 26. Iſa. 33. 14. Job. 9. 4. Ch. 27. 8. Pſ. 46. 10.

Infer. 2. Secondly, Let this Doctrine for ever vindicate the holy and good ways of God, (both thoſe He walks in towards us, and thoſe He commands us to walk in towards Him) from all thoſe ſenſeleſs Imputations of *Harſhneſs*, *Moroſeneſs*, *Nicety*, *Preciſeneſs*,

recisenes, or what-ever elſe the prophaneneſs or gnorance of Men can tax them with: For, as is ſaid, ſo it is found, by the certain and ſober xperience of all that fear Him, (and againſt ſuch xperience, no Reaſoning is to be admitted) I ay, 'tis a General Infallible Experiment, That *ll the ways of wiſdom are pleaſantneſs to him that alks in them:* which argues, that thoſe who hink otherwiſe, are ignorant of them; and herefore not competent Judges. 'Tis granted, ndeed, that thoſe whoſe hearts are in theſe good ways of God, have their ſteps too often *turn'd aſide*, and go *haltingly* in them: But in truth, the fault is not in the *Way*, but in the *Men:* There s ſome Fracture in their bones, or Diſlocation of oynts; ſomething is out of order: A Creeple will limp in *Solomon*'s Porch, (on the ſmootheſt Pavement) when one that is ſound (Wind and Limb) will run, and leap upon Craggy ground. The Law and our Hearts were once at perfect greement; the diſcord came-in by our voluntary ſwerving from our firſt Make. Therefore, dmit not the leaſt motion, that looks but *awry* n the Commands or Diſpoſements of God; but Juſtifie them to the height, and take ſhame o your ſelf, as *Paul* himſelf did, The *Commandment is Holy, but I am Carnal*, Rom. 7. 12.

Thirdly, If the Lord cannot but do Right, hen let us all take heed of ſin, which the Holineſs and Juſtice of God are ſo inexorably bent againſt; He will not Pardon without ſatisfaction: Yea, beware of *Little* Sins, (Little, I mean, in eſteem with Men, or in compariſon of ſome others) Your Nearneſs to God will not excuſe *Infer.* 3.

Amos 3 2. you: *You have I known*, [*therefore*] *you will I pu-*
Num. 20. 10,12. *nish*: Even *Moses* his Servant, for once speaking unadvisedly, was shut out of *Canaan*; and though he would fain have gone into that good Land, and solicited the Lord much about it, as if he would have no denial; yet the Lord would not hear him; *Speak no more to Me of this matter.* To make light of the least sin because Grace abounds, is to sin against your own Soul; and to make the precious Blood of Christ a common thing; (the *least* is the price of blood;) Although he love thee; and that so, as *Never* to take His loving kindness from thee; yet He will not let thee go altogether unpunished: Yea, the Lord may hide from thee the sense of His love, and make thee feel His *Displeasure* even to the breaking of thy bones, *&c.* For, He must discountenance sin; and that for our good, as well as to vindicate the Honour of His Righteousness.

Infer. 4. 4. Fourthly, You that acknowledge God's Uprightness, and profess to be His Children, convince the World of the *truth* of your Principles by your *practise*: Shew your selves to be His Off-spring, by your *likeness* to Him: *Do*
Phil 2. 15. *Justly, love Mercy, walk Humbly*: To be *blameless, and harmless, and without Rebuke*, is your best Argument to Refute the World's Calumnies; and to prove your selves to be *the Sons of God.* Shew it also, by your Justifying God, even whiles *He wraps Himself in a Cloud, and His Foot-*
Job, 22. 14. *steps are not known.* He that sees not God's Hand in every Dispensement, disowns his Sovereignty; and he that Repines, denies His Righteousness; Acquit your self in both.

Fifthly,

Fifthly, Then let None *Stumble* at preſent adminiſtrations, nor admit of *a ſiniſter* or *ſuſpicious* thought, touching this Holy Lord God: The *Reaſon* of His Wayes, *may* be *unknown*, *cannot* be *unjuſt*: *He ſees through the dark cloud, though you and I cannot.* We know, the Lord doth not afflict willingly; and His people are in Heavyneſs but for a ſeaſon, and if *need be*: Then ſurely *'Tis meet to be ſaid unto God, I have borne chaſtiſement*; (*i. e.* My Sin procur'd it for me, and I have no cauſe to complain) *I will offend no more. Acknowledge his uprightneſs, and he will be gracious unto thee.* And do it, when thou canſt not ſee the *Reaſon* of His judgements, nor their *Tendency*; taking it ſtill for a Rule, *That all the wayes of God are perfect*; *Nothing can be put to them*; *Nor any thing taken from them.* 'Twas a good Reſolution in *Job*, That *though he were Righteous, yet would he not anſwer God*; *but make ſupplication to his Judge*: And though he would *ſlay him*, yet will he *truſt in Him*: And this he would do, even whiles he thought he might maintain his own wayes before Him. *Infer.* 5. *Iſa.* 10. 22. 1 *Pet.* 1. 7. *Job* 34. 31. *Job* 33. 23, 24. *Eccle.* 3. 14. *Job* 9. 15. *Job* 13. 15.

Be *Patient* therefore: *The coming of the Lord draweth nigh, who will judge the World with Righteouſneſs*: Let neither the Wicked's proſperity, nor the daily chaſtenings of His own People, be an offence to thee: Go-up *into the Sanctuary of God*; There thou ſhalt know the end. It ſhall not alwayes be carried thus; There will be a Reckoning for the good things they had in their life time: when thoſe that have lived in pleaſure will wiſh that their Souls had been in thy Souls ſtead, under all its preſſures; And it ſhall be no grief of heart to thee, to remember thy *Mortal* *Jam.* 5. 7. *Pſ.* 9. 8. *Pſ.* 73. 17.

Rom 8. 18. *Heb* 12. 11. *and momentany ſufferings*; when thou ſeeſt ſuch *peaceable fruits of Righteouſneſs brought forth thereby:* When thou ſhalt be rapt-up with an holy amazement, and ſhalt ſay in thy heart, *I loſt my Children and was deſolate*; *A Captive, and Removing to and fro*; (had no abiding place) *who hath begotten me theſe*! Whence came they! What root ſprang they from! My *Light afflictions were not worthy to be compared with this Glory*! He'l never repent that he ſowed in *tears*, who brings home his Sheafs with *ſuch Joy*. But as you go along to this your bleſſed home, and ſweet place of Eternal Reſt; it may be worth the While to ruminate ſuch Scriptures as theſe; *Though a Sinner do evil an hundred times, and his days be prolonged* (he goes unpuniſhed) *yet ſurely it ſhall be well with them that fear God: But it ſhall not be well with the Wicked: Verily, There is a Reward for the Righteous*; *Verily, He is a God, who judgeth in the Earth*, And *His judgement is according to truth*; And *bleſſed are they, that wait for Him*, Iſa. 30. 18.

Iſa 49. 21. Ch. 60. 2 Cor. 4. 17. Eccle 8. 12, 13. Pſa 58. 11. Rom. 2. 2.

Infer. 6. Laſtly, All the Objections that are brought againſt the Doctrine of Election, *Abſoluteneſs*, *Perſonality*, and *Eternity*; The *Peculiarity* of Redemption; The *Efficacious Predominance* of Grace in Calling; and Believers *invincible Perſeverance* in Faith and Holineſs; Would all be disbanded and ſent to their *own* Place, Were this One Truth, (which none, in words, will deny) but truely believ'd and Receiv'd in Love; viz. *That God hath an abſolute right of Dominion over His Creatures, to diſpoſe and determine of them, as ſeemeth Him good*; *and that, In the Doing thereof, He cannot but do Right*,

And ſo I come to the Matter firſtly intended.

OF ELECTION.

THE Doctrine of *Election*, containeth the whole Sum and Scope of the Gospel; And our Minds, if honestly subdued to the Doctrine of God's *Sovereignty*, cannot be imployed about a more excellent Subject. It is called, *The Foundation of God*; not onely, because of the *Supereminency* of it; but as a Foundation of *His own* laying; Which God *Himself* and *Alone* is the *Author* of; and the *Basis* whereof is *Himself*: It is *that* Foundation which standeth *sure*, and keeps them all *sure*, who stand upon it.

ELECTION is the pitching of *Everlasting Love*; or the *Good Pleasure of God Choosing and Decreeing to Eternal Life*: It is the *Great Charter of Heaven*; *God's special* and *Free-Grace Deed of Gift* to His Chosen Ones, made-over in-trust unto Jesus Christ, for their use and benefit. Now, in Deeds of Gift (to make them Authentick) there must be inserted, The name of the *Donor*, or Person that *gives*; The name of the *Donee*, or Person *to whom*; The *quality* and *extent* of the Thing that is *Given*; The *time* when it was done; The *Consideration* that *moved thereto*; And in case of Impotency, it is usual and necessary to ordain some Friend or *Feoffee in trust*, who is to stand seized or possessed of the Gift for the *Donee*'s use; All which are evidently found in Scripture-Election, and may be Summ'd into this Proposition,

Prop. ***That there is a Peculiar People, who were perſonally choſen of God, in Chriſt, according to His own good Pleaſure, and ordain'd to Eternal Life, before the World began.***

Before I come to a down-right proof of the Propoſition, I ſhall Firſt Explain the Terms, and Secondly Produce a few inſtances of a *lower* kind of Election, *Scil.* to Matters of a lower *Concern*, than That of *Eternal Life*; which yet might be intended for a Type, and Shadow of it.

I. For *Explanation*: This word [*Peculiar*] denotes the *Exemption* or *priviledging* of a Perſon or Thing, from the Power of another, in whoſe juriſdiction it was or ſeem'd to be: It ſometimes ſignifies *Riches* or *Subſtance*, which is of a Man's own *proper getting*, by Labour and Induſtry: It is alſo uſed, to denominate ſuch part of a Man's Eſtate, as he *keeps in his own hands*; which our Law calls his *Demeſne* Lands. In all which reſpects, the *Elect* are aptly term'd a *Peculiar People*: For (1) Though Satan be Prince of the World, and rules on every ſide; yet, as touching the *Elect*, it is but an uſurp'd and temporary juriſdiction that he hath over them; They do (indeed) belong to another Prince, to whom their Chief Lord hath *given* them; who therefore (in the appointed time) will reſcue them from that uſurpation. (2) They are the Lord's *Treaſure* or *Inheritance*, obtained by *labour* indeed, with Sweat and Bloud; than which, nothing is more a Man's own, nor hardlier parted with: Such was the portion beſtowed by *Jacob* on his beloved

beloved *Joseph*, even *That* which he got with his *Sword*, and with his *Bow*. And (3) They are the Lord's *Demesnes*; He keeps them in *His own* hands; Tenders them as the *Apple of His eye*; And will not betrust them in the hands of *others*; No not of their own *selves*. Gen. 48. 22.

To [*Ordain*] is here the same as to *Predestinate*, *Appoint*, *Prepare*, *Decree*, or *Predetermine* things to come; which was in such manner done, that the Event always has, does, and ever shall, justly succeed, according to designment. In this sense *Men* cannot be said to *Predestinate*, because they cannot (with any certainty) determine of things not yet in being: But, all things were present with God from Eternity; and His Decree the Cause of their Futurition, and Standing forth.

By [*Eternal Life*] I understand, not only the Saints actual possession of Blessedness and Glory; (which consists in their perfect conformity to God, and communion with Him) but also, whatever is *Requisite* thereto, by way of *Right*, *Preparation*, or otherwise; wherein are comprised the *Mediation of Christ*; *Effectual Calling*; and *Final Perseverance* in Faith and Holiness; which are (indeed) but so many parts or subdivisions of Election; Ye have them all conjoyn'd in one verse, both as being appropriate to the *same* Persons, and as being inseparable; It is in *Isa.* 62. 12. Where Those for whom the High-way is cast-up, are termed *The Holy People*; (there's their *Election*:) The *Redeemed of the Lord*; (that is plainly *Redemption*:) They are also said to be *Sought-out*; (which imports their *Effectual Calling*:) And *A City not forsaken*; (which implies not

not leſs than *Perſeverance*:) And they are here put in Succeſſion, as they fall in order of time; *Election* is therefore called, *A preparing unto Glory.*

Rom. 9. 23.

They were [*Perſonally*] Choſen; that is, the Objects of Election were ſingled-forth and pitch'd-upon by *Name.* And choſen [*In Chriſt*, or *into Chriſt*] as their Head and Mediator; That *thereby* all the Grace and Glory they were Choſen unto, might be *Righteouſly theirs*, and accordingly applied to them.

[*Before the World began*] The ſame thing for brevity ſake is commonly called *Eternity*; and in Scripture Phraſe, *From Everlaſting.*

[*According to his own good Pleaſure*] This ſhews the *Root* of Election; the great Bottom-Ground on which it is founded; Excluſive to all things elſe, as being any way *Cauſal*, *Contributory*, or *Motive* thereto.

II. For *Inſtances* of a *lower* kind of Election: Conſider here, God's Chooſing or Deſtinating certain Perſons by *Name*, (and Some of them *before they were born*) to ſignal and eminent Service in the World; wherein they were Patterns of the *Election* we are treating of; and may well be Reckoned a Collateral Proof and Evidence of it.

Abraham was pitch'd upon, to be the Root and Father of God's peculiar people; Whom He would Own and Honour above the Nations of the World; And that in him, *All Families of the Earth ſhould be bleſſed*: Which contains a Promiſe, That the Meſſias, or Saviour of the World, ſhould come of his Poſterity: A wonderful high Honour! But, what was there in *Abraham*, that might

Gen. 12. 1-3.

might Move God thus to prefer him above the Reſt of his Kindred? Was *he* any thing more to God, or had he ſerved Him better, than other Idolaters with whom he liv'd? No, in no wiſe; and yet, the Lord *ſingled* him forth, and called him *alone*. And, in truth, no other Reaſon can be given for it, than what is given for His love to *Abraham*'s Poſterity; *He loved them, becauſe he loved them.* Nor was he pitch'd upon to be *the Father of many Nations*, nor *Sarah* to be the *Mother* of them, for any natural fruitfulneſs in them above others; For, *Abraham*'s body was now dead; And *Sarah*, beſides her Natural barrenneſs, was paſt the Age of Child-bearing; which occaſioned her to laugh at the Promiſe: For who (indeed) would make choice of a dry'd Stock and barren Soil to begin his Nurſery with? In ſuch materials is nothing to induce to it. *Iſa.* 51. 2. *Deut.* 7. 7, 8.

The ſame courſe he was pleaſed to take with *Abraham*'s immediate Seed: He takes not *all* of *them*; but, *In* Iſaac *ſhall thy Seed be called*: Thus *Iſaac* was *taken* and *Iſhmael left*. And though *Abraham*'s prayer was heard for *Iſhmael*, ſo as to have him bleſſed with outward things; yet as to the *main* thing, God rejects him; and reſolves to *eſtabliſh his Covenant with Iſaac*, who was yet *unborn*. *Gen.* 17. 19.

The like alſo He doth by *Iſaac*'s Children; Jacob *He loved*, *but* Eſau *He hated*; Which is both the Prophet's, and Apoſtle's expoſition of thoſe words [*The Elder ſhall ſerve the Younger*:] And this difference was put before they were born; yea, and intail'd alſo upon their Poſterities: The *Gen.* 25. 23. *Mal.* 1. 2, 3. *Rom.* 9. 12, 13.

One

One, are *the people of His wrath, againſt whom He*
Obad. v. 10, *hath Indignation for ever; Their Captivity ſhall not*
18. *Return; when the whole Earth rejoyceth they ſhall be*
Ezek 35. 5. *deſolate*, &c. But for *Jacob*, the Lord *will bring*
them back to their own Land, and plant them, and
Jer. 32. 41. *build them aſſuredly; and do them good with his*
whole heart. But let be obſerved, It was not *Jacob*'s more worthy demeanour, whether *foreſeen* or *acted*, that procured him the bleſſing: *Eſau* did *more* for it than he, and more *ſincerely*; He
Gen 27. 5. *hunted* for Veniſon, and for *true* Veniſon; ſuch as
ch. 31. 43. his Father loved; which he alſo makes ready, and brings with ſpeed, big with expectation of his bleſſing; which alſo he ſeeks importunately, *with tears and bitter crying.*

Now, what good thing doth *Jacob* do to inherit the Bleſſing? 1. He goes about to invade Anothers Right; for the bleſſing belong'd to the Firſt-born. 2. He ſeeks to pervert the known intention of his Father, which was to bleſs *Eſau*. 3. He abuſeth his Father with counterfeit Veniſon. 4. He takes the Name of God in vain, to
Gen. 27. 20. make his diſpatch the more probable. 5. He ſeeks it by fraud and down-right lying; He cloaths his Neck and Hands with the Kids skin; and roundly affirms himſelf to be *Eſau*; (very improper means to obtain a bleſſing!) It need not be ask'd, which of the Two's deportment was moſt deſerving? One would eaſily conclude the bleſſing to be *Eſau's*: but ſee the Event; He that carries himſelf unworthily, carries away the bleſſing: He that behaves himſelf dutifully to obtain it, is diſmiſt without it: And though his Father bleſſed *Jacob* unwittingly, and by miſtake

miſtake; yet, when he came to know it, he was ſo far from *reverſing* what He had done, that He paſſionately *affirms* it; *I have bleſſed him; yea, and he ſhall be bleſſed.*

Would we know, now, the Reaſon of this ſtrange, and (according to men) irrational Event? It was, *That the Purpoſe of God, according to Election, might ſtand,* (the Elder muſt ſerve the Younger) *Not of Works, but of Him that Calleth.* And 'tis wonderful to obſerve, how God ordered the Series and whole courſe of this Tranſaction, as intending it a full and pregnant example of *Eternal* Election: For it holds-forth to us, The Sovereignty of God over His Creatures; The *Freeneſs* of His Grace, in Chooſing thoſe that are *leſs* deſerving; The *Sure Effect* of His Purpoſes; His wiſe and *certain* Ordering of things relating to ſuch an End; and His uſing of Means and Inſtruments therein, quite beſides the *Natural* Scope of them, and contrary to their own intendment. *Rom.* 9. 11.

Then for the Iſraelites; This people the Lord Choſe in *Abraham* 400 years before He publiquely owned them: They are expreſly term'd *An Elect Nation*, as being ſeparated from the Reſt of the World; *An Holy, ſpecial, peculiar People unto God*; He took them for *His Own portion, the Lot of His Inheritance*: Reade his own words, (for they are precious words with thoſe to whom they appertain) *Levit.* 20. 26, *Ye ſhall be holy unto Me; For I have ſevered you from other people, that ye ſhould be Mine*: Deut. 7. 6, *The Lord thy God hath Choſen thee to be a ſpecial People unto Himſelf, above all People, that are on the face of the Earth*: *Lev.* 20. 26. *Deut.* 7. 6. *Ch.* 14. 2. *Ch.* 26. 18, 19.

Chap.

Chap. 26. 18, 19, *The Lord this day hath Avouched thee to be His peculiar People, and to make thee high above all Nations* : Deut. 10. 15, *The Lord had a delight in thy Fathers to love them, and He Choſe their Seed after them, even you above all People*, &c. But were they as far above other Nations in *goodneſs*, in *greatneſs*, or *excellent demeanour*? And was *that* it which intituled them to this honour? No ſuch matter; as appears (1) by the Reaſon there aſſigned; *Ye ſhall be a peculiar Treaſure unto Me, above all people*, [*For all the Earth is mine* :] It is, as if the Lord had ſaid, There is no difference between you and other Nations; All the Earth is Mine, and I may take where I will; I am not tyed to any; I might take of them, and diſcard you; They cannot carry it more unworthily than you have done, and will do; I looked from Heaven, and conſidered their Works and yours; I ſee that your hearts are faſhion'd alike: And (2) Their after-demeanour did abundantly verifie it; and the Lord *foreſaw* it; *I knew that thou wouldſt deal treacherouſly, and waſt called a tranſgreſſor from the womb*; *That thou wouldſt be obſtinate, thy Neck an iron ſinew, and thy brow braſs; and that thou wouldſt do onely Evil from thy youth up* : &c. What then was the Cauſe or Motive of God's chooſing them above others? It was His undeſerved love and favour to them; *He loved them, becauſe He loved them.*

Exod. 19.5.

Iſa 48. 8. ver 4.

Jer. 32.30.

Deut. 7. 8. Ch. 9. 4.

Come to *David*: God had provided Him a King among *Jeſſe*'s Sons, and *Samuel* muſt go to anoynt him: But it muſt be *Him whom the Lord ſhould Name to him*: Not the eldeſt or goodlieſt Perſon; And therefore, ſayes he, (when they

1Sam. 16. 1, 12.

they pass before him,) *The Lord hath not Chosen this*; *Nor this*; *Nor these*; But *David*. 'Tis true, the Lord did not mention *David*'s name to *Samuel*; but, He did what was equivalent; for, when *David* comes-in, He tells him, *This is he, Anoint him*. And observe, This [he] was the youngest, the meanest, and most unlikely; scarce reckon'd as one of the family; (for he was not brought-in among the Rest.) Then, Note his Circumstances; His imployment was to keep the Sheep; His exercise, what was it, but such as is reckon'd effeminate? He addicted himself to Musick: see also his Complexion or Constitution of Body, white and Ruddy; no promising character of a Martial Spirit: And yet this Man (or rather this Lad and Stripling) thus qualified and thus educated, he must be the Captain of the Lord's Host; who yet had the greatest enemies to deal-with; and therefore had need of a Man of courage and conduct to be over them. Well! let *David*'s Birth, Complexion, Employment, Education, be what it will; Never so unlikely in all humane respects; yet this *David* is, and he *must* be the man, whom the Lord will honour, to Rule His people, to Fight their Battels, and to do exploits. In this choice the Lord was pleased to set-by what ever is taking with Men, *He seeth not as man seeth*; i. e. He regards not Men for their Natural accomplishments: If for any thing, it must be (probably) for some excellent endowment of the *Mind*; and that of *Wisdom* is of as weighty consideration in the choice of a Prince, as any other: But this is no Inducement or Motive to God; *He respects*

not

Job. 37. 24. *not any that are wiſe in Heart*: And if He did, ſ
Was not here to be had; *David* had no Prince
like qualities above his Brethren, until after
wards; which thing is plainly intimated in th
thirteenth verſe, where it is ſaid, *The Spirit o
the Lord came upon Him* [*from that day forward.*

Then for *Jeremy*, The Lord ordains him to b
a Prophet; ſets him over Nations and Kingdoms
commiſſionates him to Root-out and pull-down
To build, and to plant: *&c.* Why? what ha
Jeremy done, that the Lord ſhould call him to ſ
Imperial a work? Sure, no great matter; for thi
he was ordained to before he was born; *Before
formed thee in the Belly I knew thee*; *I ſanctified the
and ordained thee a Prophet*, Jer. 1. 5. It alſo ap
pears by his own Confeſſion, how unmeet h
was for ſuch a work, and how unwilling; *I can
not ſpeak for I am a Child*, ver. 6.

Another inſtance may be *Cyrus*; This man
was decreed to a great and noble work; It was
Iſa. 44. 28. in brief, to deſtroy the Golden Monarchy; To
Ch 45. 1.-5. break in pieces the hammer of the whole Earth;
v. 13. To releaſe God's people out of Captivity, and
to build His Temple: and this more than an
hundred years before *Cyrus* was born: The Lord
ſtyles him his *anoynted*, His *Elect*, His *Shepherd*,
and One that ſhould *perform all His pleaſure*: And
ver. 4. 5. He calls him by his *Name* too; which is twice
repeated, as a thing to be remark'd: And to in
force it the more, He adds a note of *Narrower* ob
ſervance; *I have called thee* [*even*] *by thy Name.*

Was *Cyrus* thus choſen, becauſe he would be
a puiſſant Prince; or did the Lord make him
puiſſant and victorious, becauſe appointed to
ſuch

ſuch a work? Hear what the Lord Himſelf (who beſt knows the ground of His own Deſignation) ſays of Him; *Thus ſaith the Lord to His anointed,* Ch. 45.1. to Cyrus, *whoſe right hand I have holden,* (*i.e.* I gave him ſtrength and taught him how to uſe it) *I will looſe the loyns of Kings, and open to him the two leafed Gates; I will go before him,* —— *I will break in pieces the Gates of braſs,* ver 2. *and cut in ſunder the bars of iron*, &c. But what ſhall *Cyrus* have done, that the great God ſhould do him this honour? He did not ſo much as know the Lord; which alſo is twice repeated, as a matter worthy our obſervation.

Laſtly, *Paul*; The Lord from Heaven commiſſionates him His *Preacher General* among the Gentiles; to bear His Name before Kings; To Mawl and Ranſack the Devil's Kingdom; and to turn the World upſide-down; Witneſs his doings at *Epheſus*, *Athens*, and other places: And this he was called to, even whiles in the heat of his perſecuting fury againſt that name, which now he is ſent to preach: and that there was no motive on *Paul's* part, himſelf is Witneſs, where ſpeaking of that his Call, he aſcribes it to the pleaſure and power of God, as much as he doth his natural birth, *Gal.* 1. 15.

I might alſo bring-in the Stories of *Sampſon*, *Joſiah*, *John Baptiſt*, and others, to the ſame effect; but that time would fail.

Now theſe inſtances may not be valued as Hiſtorical Relations only; (that would be too narrow a meaning for them) but according to the Scripture-way of inferring, and improving to Spiritual Uſes; and ſo they will be a good Preparatory proof of the buſineſs in hand: For

it there be an Election *perſonal* unto things of a *temporary* Concernment; and that ſo long afore ſome of the perſons were in being: If alſo, there be an *Abſoluteneſs* in God's Decrees concerning theſe; How much more in Matters of *Eternal* weight! And if the Lord did not look *out of Himſelf* for the *moving* conſideration on which He ſelected thoſe Perſons to their ſeveral honours, and atchievments; (and if He had, He ſhould have found none) Much leſs can Election to *Eternal Salvation*, and *Union with Himſelf*, be founded in the Creature: Doth God take-care for Oxen? From the leſs to the greater is a Scriptural way of agruing, and proves ſtrongly.

I come now to a more direct and poſitive proving the Propoſition, wherein my preſent ſcope is not ſo much to prove, *That there is an Election*; as *What* this Election is; *viz.* How it is Qualified and Circumſtantiated: And this reſpects the *Objects* of Election, with the *Manner*, *Time*, and *Motives* of it. And yet, as introductive to *theſe*, it may be expedient to touch on the *Other*; And ſo (for the clearer diſcuſſion thereof) I caſt the Propoſition into ſix branches.

I. *That there is an Election of Men to Salvation.*

II. *That this Election is Abſolute.*

III. *That it is Perſonal.*

IV. *That it is from Eternity.*

V. *That the Elect are choſen in Chriſt.*

VI. *That Election is founded upon Grace.*

Theſe being made good by poſitive Scripture, or Arguments taken thence; it will not much concern us what is alleged to the contrary.

'They

They are of the deep things of God, and discoverable only by Scripture light; and therefore in vain are they brought to any other touch-stone; for who hath known the mind of the Lord, or can; but as himself hath been pleased to reveal it?

3. There is an Election of Men to Salvation.

That is, there are *Some*, a *certain Remnant*, that shall be *saved*; and this by virtue of *Election*. This is clearly implied in those noted and compendious Sentences, *Vessels of Mercy, afore prepared unto glory*: The *Election* hath obtained: The Lord added to the Church such as *should be saved*: And as many as were *ordained* to eternal life, believed. But, more expressly, in *Rom.* 11. 5, *There is a Remnant according to the Election of Grace*: 1 *Thes.* 5. 9, *God hath* not *appointed* us unto wrath; but *to obtain Salvation*: and 2 *Thes.* 2. 13, *God hath from the beginning chosen you to Salvation.* And these are called *The Election*, or Party of Elect Ones; as those *Circumcised*, are called the *Circumcision*; and the Angels that *stood*, are distinguished from those that *fell*, by the title of *Elect*. They are also said to be *chosen* Vessels; and Vessels of Mercy; as those that are *left*, Vessels of *Wrath*, and Sons of *Perdition*: The Scripture still sets them forth by distinguishing Characters.

Rom. 9. 23; *Acts* 2. 47. *Ch.* 13. 48.

I. As a Party *separate from the World*; *I* (says Christ) *have chosen you out of the World*, Joh. 15. 19. and Ch. 17. 9, *I pray not for the World, but for them which thou hast given me*: and ver. 16. *They are not of the World, even as I am not of the World*: Mark. 4. 11, *Unto* [*you*] *it is given to know the Mystery of the Kingdom of God; but unto* [*them without*] *all things are done in Parables.* Of *Ja-*

cob and *Eſau* (who were an evident Type of this Separation) it is ſaid to *Rebekah*, *Two Nations are in thy Womb, and two manner of People*, Gen. 25. 23. And of *Jacob's* poſterity, *The People ſhall dwell alone, and ſhall not be reckoned among the Nations*; Num. 23. 9. And *This People* (ſaith God) *have I formed for my ſelf: Theſe* are *the People of His Holyneſs*; The *Reſt* are *Adverſaries*.

Iſa. 43. 21. *Ch.* 63. 18. 1 *Pet.* 2. 8, 9.

II. As Men of another *Race* or *Kindred*; and as ſpringing from another *Root: We are of God, and the whole World lyeth in Wickedneſs*, (Or, in that Wicked One, as their Root and Head:) *He that is of God, heareth God's Word*; *Ye therefore hear them not, becauſe ye are not of God.* The one *Party* are ſaid to be *Children of Light*; the *Other*, of the *Night*: The *One*, of *God*; the *Other*, of the *World*: The *One* is from *Above*; the *Other*, from *Beneath*: *God* is the *Father* of the *One*; The *Devil*, of the *Other*.

1 *Joh.* 5. 19. *Joh.* 8. 47. 1 *Theſ.* 5. 5. 1 *Joh.* 4. 4, 6. *Joh.* 8. 23. *ver.* 42. 44.

III. As Men ſubject to another Head; *We are Thine* (ſays the Church to God) *Thou never bareſt rule over them: All that the Father giveth me* (ſaith Chriſt) *ſhall come to me: My Sheep hear my Voice; I know them, and they follow me*; And *a Stranger they will not follow*: And this, becauſe *One is their Maſter even Chriſt*: Of others, He ſaith, that they will not come unto Him, *John* 5. 40.

Iſa. 63. 19. *Joh.* 6. 37. *Mat.* 23. 8.

IV. As belonging to *Another* World. The good Seed are the Children of the Kingdom; And they are diſtinguiſhed from the Children of this World, as a Party accounted worthy to obtain the World to come: And accordingly we find, That none are admitted into the New *Jeruſalem*, but *whoſe names were found written in the Book of Life*: And whoſe name *ſoever was not writ-*

Mat. 13. 38 *Luke* 20. 34, 35 *Rev.* 21. 27 *Ch.* 20. 15.

ten

en there, was cast into the Lake of fire. On the same account, *Judas* is said to go to his own *place*; And the *Elect*, into *the Kingdom prepared for them.* *Acts* 1. 25. *Matth.* 25. 34.

II. *Election is Absolute.*

In *this* are two things of great import; *Irrevocableness* and *Independency*: The Decree is *Irrevocable* on God's part, and *Independent* as to humane performances: The Lord will not *go back* from His Purpose to save His People; Nor shall their own unworthiness or averseness *make void* His most Gratious intendment. And hence (perhaps) it is, that those various expressions of the same thing (viz. *Predestinate*, *Ordain*, *Prepare*, *Appoint*) have nothing subjoyn'd that is like a conditional. There is (indeed) a kind of Conditions (or rather Qualifications) that must and alwayes do precede the final compleatment of Election, (as *Repentance towards God*, and *Faith towards our Lord Jesus Christ*;) which therefore may be called Conditionals of *Salvation*, but not so to *Election*.

Election is the great *Fundamental Institute* of the Gospel; It is *That* which in humane States is call'd the *Supream Law*, which is both *Irreversible* in it self, and requires that all *inferiour* administrations be *accommoded* thereto: So, the Salvation of God's Elect, being the highest Law of the Heavenly State and Kingdom; must, on the same (and firmer) ground, remain *Inviolable*. It is *That* for which all things else have their being; The Plot whereby God designs to himself the *highest Glory*; and for *which* he hath been at *such Cost*, that should His designment miscarry, the whole Creation could not countervail

the dammage. He could not therefore (for God cannot deny Himſelf,) I ſay, He could not ſo contrive the grandeſt Deſign of His Glory, as that it ſhould ever need to be Revoked or Altered; Nor could He leave it obnoxious to diſappointment; (which it muſt be, if ventured on a created bottom.) Yea, it behoved Him (as *Supream Law-giver*) ſo to determine and ſubjugate *All*; that the great *End* of all might remain *infruſtrable*. And thus any prudent Founder of a State would do; if the utmoſt of his skill and power would extend to it: but from their defectiveneſs in theſe, the beſt founded States upon Earth are ſubject to mutation: Princes die, and their thoughts periſh; Their minds alter, and depart from their firſt Reſolutions; Succeſſors drive a contraty Intereſt; unlook'd-for accidents entangle them; Forreign Enemies encroach upon them, and obſtruct their work; Or the People's own folly may be ſuch, as to marr and defeat the beſt lay'd deſigns for their own good: Humane affairs are expoſed to a thouſand Incidents, which humane prudence can neither prevent nor provide againſt. But with God it is not ſo; No event can be new to Him; *He declares the End from the beginning*; His Judgement and Purpoſe cannot alter; *He is of one mind, and who can turn Him?* He is alſo *Immortal*, and *the thoughts of His Heart ſtand faſt to all Generations*: No Creature can ſeclude it ſelf from His Government; *In His Hand is the Soul of every living thing*: Yea, the moſt *caſual* (to us) and *oppoſite* Emergencies, are by His Power and Wiſdom, reducible to His Purpoſe; and can-

Pſ. 33. 11.

not

et reſiſt their being made ſubſervient to His Will. And this may be one Reaſon, why Election is ſo often affirm'd to be *From the beginning*, and *From the Foundation of the World*; *viz.* to ſhew, That what-ever ſhould be in time, ſhould be *ſubordinate* to *Election*; which is all one as to make it *Abſolute*.

The *Abſoluteneſs* of *Election* may be evinced by ſuch Arguments as theſe.

I. If it were not Abſolute, it would be but after the Covenant of Works; which being *conditional*, how ſoon was it broken, even by One who had power to keep it! And if Man in that honour did not abide in it; how ſhould he *Now*, when ſo ſtrong and brawny a Bias is grown upon his heart, that he runs *Counter* ever ſince? *If there had been a Law given that could have given life, Righteouſneſs ſhould have been by the Law*; Which ſhews, that the *New* Covenant does more for us than the *Old*; for it giveth *life*; and then it muſt give the *performance* of the Condition, which that life hangs-upon. It alſo ſhews, that the firſt Covenant did *not give life*; and that it *fail'd* becauſe it was *Conditional*: The Law ſhews our duty, but gives not wherewith to perform it; The new Covenant, does *both* by writing the Law in the heart. All under the Covenant of Works, are *without God*, *without Chriſt*, and *without Hope*: and this, becauſe Strangers to the Covenant of *Grace*, or Grace of *Election*. If therefore the Elect ſhall be in a *better* Condition than before; their Election muſt be *Abſolute*: And that it might be *ſo*, the New Covenant was made with Chriſt on their behalf; and is that *Grace given us in Him, before the World began*.

Arg. 1.

Gen. 6, 5.

Gall. 3, 21.

Eph. 2, 12.

2 *Tim.* 1, 9.
Tit. 1, 2.

Arg. 2. II. *Election* muſt be *Abſolute*; becauſe, whatever can be ſuppoſed the *condition* of it, is a part of the *Thing it ſelf:* Much like that Promiſe of God to *Abraham*, *To thy Seed will I give this Land*; In which Promiſe, the Lord undertakes as well to give *Abraham* a Seed to inherit that Land, as that Land to his Seed: and accordingly we find, that the next Head of that Seed, was born by vertue of the Promiſe: So the whole courſe and Series of things conducing to the final accompliſhment of Election, is included in it, and aſcertain'd by it; and that with ſuch firmneſs and ſecurity, as if the end it ſelf had been attain'd, when the Decree was made; as (namely) Redemption from Sin, Effectual Calling, and Perſeverance to Glory; (of which more fully under thoſe Heads:) which alſo ſeems to be the meaning of the Apoſtle in 1 *John* 2. 25. where he makes Eternal Life it ſelf, to be the ſubſtance of the Promiſe.

Gen. 12. 7.

Gal 4 23, 28,

Arg. 3. III. It muſt be *Abſolute*, becauſe by ſuch an Election only can Salvation be *Inſur'd*. *This* bottom *Adam* had not in his Primitive State; He was made upright, but his *continuing* that ſtate, was hung upon his well-uſing of what he had, without any additional help, beſides his Original Stock. In him may be ſeen the *utmoſt* that *created* Grace, of it ſelf, can do; even in a ſtate of *Perfection:* Unto which being left, How ſoon did he degenerate, and come to Ruine! And all his Poſterity would have run the ſame courſe, if placed in his ſtead; as we know they have done (One by One) notwithſtanding all the helps which are given in common unto men. And 'tis no wonder, ſince *Now* they have ſo ſtrong a

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yas to Evil, which *Adam* had not. And if there e any advantage caſt-in, (which ſome do affirm, nd call it the *New* Covenant) the more is our octrine confirm'd: For, the more helps they ave, if yet they fall ſhort, (as they do;) the ore evident it is, That nothing ſhort of *ſuch* n Election will ſecure them. An Example of his we have in the Old World; who, by all heir Natural Ingenioſity, and long lives to improve it, together with *Noah*'s ſixſcore years Preaching, and the Spirits ſtriving, were not led nto God; but ſtill grew from bad to worſe, ntil *all* the imaginations of their hearts were *nly* evil, and that *continually*. And this was not he Caſe of a *few*, or *ſome*; but of the *whole Race* univerſally; *All Fleſh had corrupted his way*. t is true, that *Noah* was found Righteous; and s true it is, that *Election* was it that made him o; as ver. 8. *But* Noah *found Grace in the Eyes of he Lord*; and this, in the ſame ſenſe, that *Paul* btained Mercy, *Scil.* By Mercy's obtaining, or aking-hold of him. It may alſo be ſeen in the People of *Iſrael*; who, over and above their *Common* or *Natural* Grace, had many helps and additions that others had not; *The Lord dealt ot ſo with any Nation, as with them*; And yet, the *Generality* of them ſo bad, *That they juſtified their Sister* Sodom.

Gen. 6. 5. *ver.* 12. 1 *Tim* 1. 16 *Pſ.* 147. 19, 20. *Ezek.* 16. 51. *Iſa.* 1. 6.

The *firſt* Covenant thus failing; ſuch was the Grace of our Lord (foreſeeing it,) as to determine of a *ſecond*, or *New* Covenant; by which he would *fix* and *ſecure* a Remnant, and that *Infallibly*: And hence it is termed, The *Covenant of Grace*, as not depending at all upon Works; and

and *This* is that Grace that *Saves*, and *Reigns t*
Eph 2.5,8. *Eternal Life*: And *theſe* are thoſe *ſure Mercies o*
Rom 5.21. *David*, recorded in the 55 of *Iſaiah*. It is the *Abſoluteneſs* of it, that makes it a *Better* Covenant.

Arg. 4. *IV.* There is the ſame Reaſon for the Abſolute-neſs of *Men*'s Election, as of *Chriſt*'s. That Man, or Humane Body, which the ſecond Perſon was to Aſſume and Unite to Himſelf, was not Ordain'd to that Union, upon any Condition whatever; as (namely) If He ſhould fulfil all Righteouſneſs, deſtroy the Devil, diſſolve his works, and make Attonement for ſin; For theſe He could never have done without that Union: And that His Ordination thereto was *Abſolute*, appears by Heb. 10.5, *A Body haſt Thou prepared Me.* And Luke 1.35. *That Holy Thing which ſhall be born of thee, ſhall be called the Son of God.* Matth. 1.21, *He ſhall ſave His People from their ſins.* In which places the *Abſoluteneſs* of the Decree for *that* Man's being United to the Son of God, is evidently ſet-forth. And, That our Election (as to this Circumſtance of it,) holds proportion with that of *Chriſt*, ye will ſee more fully afterwards. Take only (at preſent) thoſe gracious words, which (doubtleſs) He utter'd with great ſatisfaction to Himſelf, in the 17th
Joh. 17.23. of John, *Thou haſt loved them, as Thou haſt loved Me.*

Arg. 5. *V.* It was neceſſary that Election ſhould be *Abſolute*, becauſe of the *Abſoluteneſs* of God's Decree touching the *Death* of Chriſt; unto which
1 *Pet.* 1.19, 20. He was fore-ordained *unrepealably*; And all that were ſaved before He ſuffered, were ſaved on the Credit

redit of that Decree. The Scripture alſo tells
u plainly, That *He was the Lamb ſlain from the* *Rev.* 13. 8.
undation of the World; and that it was *not* *Matth.* 26.
ſſible that Cup ſhould paſs from him. And if it 39, 40.
a thing below the prudence of *Men*, to lay
own the Price without ſecuring the Purchaſe;
hen ſurely, the Wiſdom of *God* would never
termine the Death of His Son, for Men's Sal-
ation, and leave the Salvation of thoſe very
en at an uncertainty; which needs it muſt be,
Election were not *Abſolute*.

Lastly, It might alſo be argued from the Na- *Arg.* 6.
re of Divine *Promiſes*; which are *Patterns* and
eclarative *Copies* of the *Decree*. Now, the Pro-
iſes touching Spiritual Bleſſings, are *Abſolute*;
hey are of that Word, which is *for ever ſettled* *Pſ.* 119. 89.
Heaven: See the Promiſes of ſending Chriſt
o be a Redeemer, *Gen.* 3. 15. The Holy Ghoſt
o ſanctifie and lead into all Truth, *Joh.* 16. 7.
o ſprinkle clean water upon them; To give
em a New Heart; To cauſe them to walk in *Ezek.* 36.
is Statutes; That He will be their God, and 26.
ey ſhall be His People, and ſhall not depart *Jer.* 24. 7.
rom Him; That if they ſin, He will Chaſtiſe
em with the Rods of Men; but His Everlaſt-
ng Kindneſs He *will not* take from them; And
at at laſt He will *preſent them faultleſs before the* *Jude*, v. 24
reſence of His Glory. Theſe all, with others of
ike tenour, are delivered in Poſitive and Abſo-
ute Terms, without any ſhew of Reſervation,
roviſo, Condition, or Heſitation about them.
And if *theſe* (which are Tranſcripts of the De-
ree) be *Abſolute*; it follows, That the Decree
alſo is the ſame. And on this ground it is, the
Apoſtle

Rom. 8. 33, 34. Apoſtle ſtands, when he challengeth all the World to nullifie God's Election; which he never would have done, had it not been *Sovereign* & *Abſolute*.

III. *Election is Perſonal*: And IV. *It is from Eternity.*

(Theſe two I put together in proof, becauſe they are frequently joyned in Scripture.)

It was not the *whole lump of Mankind*, that was the Object of *Election*; Nor was this Election (as ſome ſpeak) a Decree to Elect ſuch as ſhould happen to be *thus* and *ſo* qualified: But certain *Determinate Perſons* were Choſen by *Name*, or *ſingled out* from among the Reſt, and Ordained to Eternal Life. Our Saviour ſtiles them *The Men that were given Him* [*out*] *of the World*. John 17. 6. And they were given Him by *Name* (as well as Number) and by *thoſe* Names He knows them, *John* 10. 3. and 14. And that this *Election* was tranſacted *from Eternity*, is evident, *John* 17. 23. with *ver.* 24. *Eph.* 1. 4. *Rev.* 13. 8. and *Chap.* 17. 8. *&c.* Theſe may be Argued;

Arg. 1. I. From the Example of *Chriſt*'s Election: It was not a Perſon *Uncertain*, that was to be *Lord* and *Chriſt*; but, the ſecond Perſon in Humane Nature: And this Capacity he ſuſtain'd from *Everlaſting*. Nor was it *Any* Body which He might aſſume, but that very ſame Numerical Body, that was prepared for Him; *Heb.* 10. 5. with *Pſal.* 40. 7. And *this very Perſon He loved before the Foundation of the World*. It is worthy Obſervation, how *particular* the Decree was, even in things *Circumſtantial* to our Lord Chriſt; As that

Pro. 8. 23–31.

1 Pet. 1. 19, 20.

Joh. 17. 24.

He

He ſhould come of *Abraham*'s Stock; of *Judah*'s Tribe; of *David*'s Lineage; Be conceived in a Virgin; Born at *Bethlem*; and this, when the Scepter was departing from *Judah*; That He ſhould be Buffeted; Scourged; Spit-upon; Hanged on a Tree; His Hands and His Feet pierced; That Gall and Vinegar ſhould be given Him to drink; That a Bone of Him ſhould not be broken; (even whiles on both ſides of Him they were;) That His Garments ſhould be parted, and Lots caſt on His Veſture; As alſo, That He ſhould riſe again the third day, *&c.* And that theſe were *all Decreed*, appears by the Propheſies of them; which are the Decree *exemplified* (or drawn out of the Regiſter.) As touching His Reſurrection, it is ſaid expreſly, *I will declare the Decree:* And the ſame is as true of all the Reſt. *Pſ.* 2. 7.

And if the Election of the Head was *Perſonal*, and *from Eternity*; why not theirs that ſhould make-up His Body, ſince *They* did as really exiſt *Then*, as the *Humane Nature* of Chriſt did? Beſides, it was very agreeable, That He and They ſhould both be appointed *together*; For, He could not be an *Head*, but with reſpect to a *Body:* And that they were expreſly determin'd of, appears by 139 Pſa. v. 16. *In thy Book were all my Members written, when as yet there was none of them.* If any ſay, that was meant of *David*'s Members? I anſwer, That if God thought the Members of an *Earthly* Body worthy His Regiſtring; He could not be leſs particular and exact, about the Myſtical Body of His *Son:* Beſides, *David* was His Type.

Chriſt

Christ also was Ordain'd to be a *Saviour*, and
1 *Pet.* 1. 20 that by His *Death*; and both *from the Foundation of the World*: It was therefore expedient *Then* also to be be determined, how many, and *who* in *particular*, should have Salvation by Him: He was not to die for Himself, but for those whose security He undertook. Now, it is not a thing proper, to speak of *Security* or *Bail*, but with respect to a *Debtor* or *Offender*; and *that* Debtor or Offender must be *known* too, and *Named*: or else, the entring of Bail is an insignificant Act; especially, where the Surety hath no debt or default of his own to be charged with. Our Lord and Saviour did not offer Himself (if I may so speak) for *some body*'s sins, but uncertain *whose*: *Aaron* knew whose Trespasses he offer'd-for; their *Names* were graven on his Breast-plate: Not their *National* Name, (*viz. Israelite* or *Believer*) but their *Personal* Names, *Reuben*, *Simeon*, *Levi*,—— So had our Great High Priest, or He could not have made Attonement for us: And that place (*Rev.* 13. 8.) points at the *same* time for *both*; Those words [*From the Foundation of the World*] do refer as well to the writing of their Names in the Book of Life, as to the Lamb's being slain. If any say, It must refer to the *latter* named; let *ver.* 8. of the 17. *Chap.* clear the sense of it; where, deciphering those who shall wonder after the Beast, he says they are such whose
2 *Thes.* 2. 13 *Names were not written in the Book of Life* [*from the Foundation of the World*] (as were theirs who followed the Lamb.

Arg. 2. *II.* The Design of God in the Death of Christ, could not otherwise be secur'd. Had the design been,

en, to Purchaſe Salvation for *Believers*, without certaining the *Perſons* that ſhould believe; it d been uncertain, whether *any* ſhould be *ſaved*, cauſe uncertain whether *any* would *believe*. If rtain that ſome would *believe*; this Certainty uſt be *Decreed*; (For Nothing future, could be rtain otherwiſe.) And if it was Decreed, that me ſhould believe; the *Individuals* of that Some] muſt be Decreed alſo: For, Faith is the ift of God; and could not be foreſeen in *any*, t whom He had Decreed to give it unto. hich laid together, are a good demonſtration, at thoſe Chriſt ſhould die for, were as well Predained, as that He ſhould die for them; and at *definitely*, and by *Name*.

III. It may further be Argued, from the Fa- *Arg.* 3.
ers *preparing a Kingdom from the Foundation of e World*, and Manſions or Places in it. To epare the way of this Argument; Conſider e *Punctuality* of God's diſpoſements in things f *Lower* Moment: He did not Create the Earth vain; (*i.e.* to ſtand empty and void, as at its ſt formation) Nor the ſeveral quarters there- to be Inhabited *indefinitely*, by ſome Nation or ther, who ſhould happen to get poſſeſſion of m: But, *He divided to the Nations their inheri-* *Deut.* 32.8.
nce, and the bounds of their Habitation: Mount *Acts* 17.26
ir was given to *Eſau*, and *Ar* to the Children f *Lot*; *Each* Nation had its limits ſtaked-out, d this *from the days of old*. And if we may di- *Deut.* 2.5,9
inguiſh of *Acts* in God, and of *Time* in Eterni- ; His Purpoſe to *form* and *bring-forth* thoſe ations, muſt needs be as early, as to Create and niſh thoſe parts of the World which they

ſhould

should Inhabit. Now, *Earthly* Settlements bei
of trivial Moment to the *Heavenly* Mansions;
seems a good Consequent, That if yet particul
Nations were fore-appointed for particular Pr
vinces on Earth; much more should particul
Persons be design'd for those particular Mansio
in Heaven: And, if either were appointed afo
the other; it must be the *Persons*; For, *the Sa*
bath was made for Man, and not Man for the Sa
bath: Heaven was made at the beginning of t
World; but Election was afore.

The Domestiques of God's House, or Place
Glory, are a sacred State and Order of *Kings* a
Priests; and each Individual Person hath h
Place or Appartiment set-out for him. Tho
Glorious Palaces were not prepared for Believe
indefinitely; but for certain *Determinate* Perso
particularly: The Twelve Apostles shall ha
their Twelve Thrones, and every One his Own
This is evident by our Saviour's Answer to th
Mat. 20.23 Mother of *Zebede*'s Children; *To sit on my rig*
hand, and on my left, is not Mine to give; but it sh
be given to them for [whom] it is prepared of my F
ther: If for Believers *indefinitely*, why not so
these two Brethren, as soon as any other; espec
ally since they first made request for them? Th
truth is, those *Places* were not *now* to be disposed
of; it was determin'd *who* should have them
Mat. 25.34 long before; even *from the Foundation of th*
World. The scope of this Answer was not t
shew, that the Places requested-for, were pre
par'd for *Believers*; for these were Believers wh
made request for them; but that they were ap
pointed for certain *particular* Persons, *and* the
must have them. Muc

Much might be added, in confirmation of theſe two Branches; But, by theſe (I hope) it is clear, that Election is *Perſonal*, and from *Eternity*.

V. *Election is in Chriſt*: Or, *The Elect were Choſen in Chriſt.*

It was requiſite, the New Covenant ſhould have an Head and Mediator, as well as the Old; That Righteouſneſs and Life might flow from Him into all the Elect Seed, as Sin and Death had done from *Adam*: In which reſpect, Chriſt and He are ſet forth as Parallels, in *Romans* 3. from *ver.* 12. to 21.

The benefits which the Elect were Choſen unto, they are made partakers of by their Union with Chriſt; He is the Root in whom the *Fulneſs* dwells: Not only the *Foundation* on which the Church is built; but the *Rock* which affords all the Spiritual Materials of the Heavenly Temple; even the *Cement* that holds one part to another, and the whole to Himſelf; and this, by vertue of the Decree: For, we are to conſider, that there is a *Decretive* Union before the *Actual*, and *That* influenceth *This* into Being; and that as really, as the determined Death of Chriſt did the Salvation of Thoſe who died before Him. Though Chriſt be not the *Cauſe* of Election; yet He is the Grand *Means*, by whom we obtain the Bleſſedneſs we were Choſen unto: By Him it is, That *We have Acceſs into that Grace, wherein we ſtand*: And we ſhall find, that the Epiſtles *generally*, when they ſpeak of the Great Things relating to Salvation; do ſtill bring in Chriſt as the Rom. 5 2.

Perſon *principally* concern'd about it. Salvation (indeed) is a Gift; it is perfectly free: yet not to be had, but in Chriſt: *It comes upon us through His Righteouſneſs. As by One's diſobedience many were made ſinners; ſo by the Righteouſneſs of One* (by means of their Oneneſs with Him) *ſhall many be made Righteous.* Mankind (by their Apoſtacy in *Adam*) had deſtroyed in themſelves the whole of that Principle, which would have lead them to God, as their Life and Bleſſedneſs: And had (withal) contracted ſuch an Enmity againſt Him, and Repugnancy to all Overtures for Returning to Him; (And this Gulph was ſo fixed) as would for ever have kept God and us aſunder; had not that bleſſed Project of *Chooſing in Chriſt* been ſet on *foot* to diſſolve it. It could not be done by any Created Power; nor could Creatures ſo much as propound a way for it: And if they could, who durſt ſo harden himſelf, as to mention the Thing, which only could do it! But, the Great God bleſſed for ever, He finds out a way for it; And the ſame Love that Ordain'd to Eternal Life, would alſo put it in *ſuch* a way, as ſhould ſurely take effect. And to this end, (*viz.* that thoſe Ordain'd to Salvation, might be both Rightfully *entituled* to that Salvation, and *ſucceſsfully* brought into it) they were put into Chriſt by Election: He was the *Chief* and *Eminent* Elect One; the *Firſt-born* and *Prince* of the Family; and all the *Elect* beſides were given to him (as younger Brethren) to be maintain'd upon his Inheritance. It is plain to him that reads, that the *whole* of *Salvation* was laid upon Chriſt; That he bears up the Pillars of it; and that all Shoulders elſe

Tit. 3 6.
Rom. 5. 18, 19.

d been too weak: He is both the Means and enter, by whom, and in whom, God will have l things gathered-together in one: He was ade *God with us*, that we might be made One God; as appears by the ſcope of His Prayer the 17th of *John*. In Him the Father is well eaſed; and out of Him there is nothing plea- g to God, or good for Men: We are there- re ſaid to be *Choſen* in Him; to be *Called* in *Eph.* 1. 4. im; to be *Created* in Him; to be *Preſerved* in *Phil* 3. 14. im; and in Him to be *bleſſed* with *all ſpiritual* *Eph.* 2. 10. *eſſings*. Bleſſings in themſelves, would not be *Jude ver.* 2 to us, if not in Chriſt; And being in Him, all *Eph.* 1. 4. ings are turned into bleſſings to us: For, *now* othing can come at *us*, but as coming through *im*; and what-ever ſo comes, is *Tinctured* by *His ivine Excellency*, and made *Propitious* to us: And reby it is, that the Thing we were Choſen unto, *effectually* and *unfailably* provided for.

There may divers good Reaſons and Ends be ſigned for God's Chooſing the Elect in *Chriſt*: s,

I. That by bringing-in Man's Reſtauration *R.* 1. is way, He might (as it were) baffle His Great dverſary, and Out-ſhoot him in his own Bow: nd it well became the Wiſdom and Grace of od, *Thus* to do. The Devil thought, by poy- ning the *Root*, to Vitiate and Ruine the whole tock and *Progeny*; and he fail'd not of his deſign. he Lord would therefore, by putting His Elect to a Head *uncapable* of *Degeneracy*, Retrieve at Ruine; and not only *recover* them, but bring em into a *better* Eſtate than that they had loſt: would ſet-up a *Man* that ſhould be too hard

for the *Devil*; and be able, both to deſtroy *Him* and diſſolve his *Works*: And He hath accordingly done it. In which Method of Man's Recovery, is a great Anſwerableneſs to the Method of his Ruine: And it is a thing the Lord would have us to mind, as appears by the Parallel before-mentioned; *Rom.*3. 12-21.

*R.*2. *II.* That by ſhewing us His Righteouſneſs in the way and manner of our Recovery; we might the more readily ſubſcribe to His Righteouſneſs in the imputation of *Adam*'s ſin: For, without the ſight and knowledge of the One, we cannot with any heartineſs ſubmit to the Other. Hence ſome (in their too-bold Arguings againſt Election) have alledged, That *what* Adam *did*, was *without their Conſent.* 'In the matter of *Achan*, 'each ſingle Perſon ſtood in the place of the 'whole Nation; and ſo, on the Treſpaſs of *One*, 'Wrath came upon *All:* Yet had not that Confident People the hardineſs to plead, that *Achan*'s 'Act concern'd not them; they conſented not. 'But, let them take heed, leſt whiles they thus 'excuſe themſelves from *Adam*'s ſin; they do 'not (by Parity of Reaſon) ſeclude themſelves 'from the Righteouſneſs of Chriſt; ſince the 'ſetting-up of the Second *Adam*, was as much 'without their conſent, as the Firſt.

*R.*3. *III.* If the Elect had not been in Chriſt, the Satisfaction He undertook for Sinners, could not have availed them. As *Adam*'s ſin could not have been ours, if not in him: So neither the Righteouſneſs of Chriſt, if not in Him. 'Divine Juſtice could not have puniſh'd Him for us, 'nor abſolved us through Him; we could not

'have

have been Justified and Reconciled by the Blood of his Cross, had not He sustained our Persons, and stood in our stead: Another's Act cannot be Mine, either in profit or loss, if there be not a legal Oneness between us.

IV. If not in Christ, we could not have been Sanctified: The Lump was sanctified in the first fruits; and so is the Church in Christ. The *wild-Olive* Nature could not be suppress't and changed, but by grafting into the *True*. A Man cannot be *Naturally* born, but from *Adam* as his *Natural* Head; and as impossible it is to be *born-again*, without alike Relative Union to Christ as our *Spiritual* Head: There's no being a New Creature, but by being in Christ; *They that are joyned unto the Lord* (and they only) *are one Spirit with Him.* The Branch must be in the Vine, before its Sap can be derived into it: He that sanctifieth, and they that are sanctified, must be One; there must be a Contact, (a Touching of Him) before this Vertue can come from him: 'For, the Promises being all made to Christ, cannot descend to 'us, but as being in Him; 'tis *That* makes us 'Heirs of Promise: The Holy Ghost, in whom all 'Promises are virtually contain'd, is shed upon us 'through Jesus Christ. R. 4. *Rom.* 11. 16 *1 Cor.* 1. 2. *1 Cor.* 6. 17. *2 Cor.* 5 17. *Gal.* 3. 16. *Tit.* 3. 6.

V. Lastly, By this Chusing in Christ, Salvation it self is invincibly secur'd; and could not be otherwise. The First *Adam* had but a dependent conditional life, and subject to losing: and had he kept it, he could have derived to us but the same that he had; which still must have been a failable State. (For, *this Adam*, whiles a Publick Person, and as such, could not be said to be R. 5.

in Christ; if he had, he should not have fell:) But, the Second *Adam* hath Life in Himself, and that absolutely; (He is the *Prince of Life*;) and implantation into Him, inspires His Branches with His Own Life: And *the Law of that Spirit of Life in Him, makes-free from the Law of Sin and Death*: He *that thus hath the Son, hath Life, and shall have it more abundantly*; *because he lives, they shall live also*; it's a Bottom that cannot miscarry: As they are *sanctified* in Christ Jesus; so in Him they are *preserv'd*. To this end, *It pleased the Father, that in Him should all Fulness dwell*; and to put those He would save, into Him as their Head; that being incessantly influenced from an Immortal Root, they might effectually be kept from withering and falling off: and grow-up to that State and Glory, they were designed-for by Election: This is the *Grand Record*, and ground of our safety, *That God hath given to us Eternal Life*; *and this Life is in His Son.*

Rom. 8.1: *Acts*
Rom 8.2. *Joh.*5.26. *Ch.* 10.10.
Jude v.1.
*Col.*1.19:
1 *Joh.* 5.11.

Having gone these few steps towards the Compass and Extent of Election; it concerns us also to know, *where* this broad River hath its Head; What Rock it is, that this Immense Fabrick is built upon: That we may not give the Honour of it to another; nor indanger our selves by settling on a wrong Foundation: To shew which is the Scope and Subject of the sixth particular under this General Head: *viz.*

VI. That *Election is founded upon Grace*: Or, *The good pleasure of God's Will, is the only Original Cause and Motive of Election.*

Election,

'*Election*, as it ſuppoſeth the chuſing of *One*, or more, out of *Many*; ſo, an Arbitrary Power in him that chuſeth, to chuſe whom He will; That Himſelf is his own Director and Counſellor, and not accountable to any for what he doth. It is a Promotion that cometh neither from the *Eaſt*, nor from the *Weſt*, or *South*, but from God; who puts-down one, and ſets-up another, as He will. As in Men's Genealogies, here is no ſtop, until you come up to God the Father of all; So is it in the order of Cauſes relating to Men's Salvation: The *efficiency* of all things that are *mediate* and *ſubordinate*, depending on God, as *Firſt* and *Sovereign*: His *Willing* the futurition of them, is the cauſe of their *being*: and We ſhall never judge rightly, unleſs we come up to the Will and Good pleaſure of God, as the Sovereign Rule and Law of His Works: And this, I term, the [only] Original Cauſe of Election, to ſhut-out Faith-foreſeen, with all the works and worthineſs of Men, from being any way Cauſal, Influential, or Motive thereto; and ſo from ſharing in the Glory of God's Grace; which he is very jealous of, and will not impart to *any*. Luke 3. 23. 38.

The *Ground*, or *Moving Cauſe* of *God*'s Election, is quite different from the manner of Men; who commonly pitch-upon things, for ſome *Natural Aptneſs*, or *Meetneſs* of them for their Work: They will not take a knotty, croſs-grain'd, or wind-ſhaken piece of Timber, to make a Pillar of State: But, the Lord pitches upon ſuch (and ſuch to chuſe;) the *poor*, *baſe*, *weak*, *fooliſh*, things of the world; the worſt of

Men, and *Chief of Sinners*: (The inſtances of *Paul*, *Manaſſeh*, *Mary Magdalen*, and others, make it evident:) and of theſe, He is pleaſed to make Pillars for the Houſe of God; (Pillars of State indeed!) whereon to write His own Name; to manifeſt thereby his Sovereignty, Holineſs, Wiſdom, Power, Righteouſneſs, and Free Grace to Eternity.

The Lord's Way and Method in bringing His Sons to Glory, is the beſt Demonſtration of the Right Order of Cauſes: For, though there be a Concurrence of many things, as Cauſes and Effects, one of another; yet if obſerv'd in their Order, they will ſtill lead us up to the *Good Pleaſure of God, as Firſt* and *Supream*; and *perfectly Independent*. The Current of the New Teſtament runs wholly this way; and hangs the whole of Salvation, both Means and End, expreſly on the *Divine Will*: Luke 12.32, *It is your Fathers good pleaſure to give you the Kingdom*: Chap. 10.21, *Thou haſt hid theſe things from the Wiſe, and revealed them to Babes*; *For* [*ſo it ſeemed good in thy ſight*:] Rom. 11.5, *A Remnant according to the Election of Grace*: Epheſ. 1.5, *Predeſtinate to the Adoption of Children, according to the good pleaſure of His Will: Redemption alſo*, and *the forgiveneſs of Sins, according to the Riches of His Grace*, (the ſame Grace that Elected;) Ver. 7, *The making known the Myſtery of His Will*; this alſo is *according to that His good pleaſure, which He had purpoſed in Himſelf, Ver.* 9. Yea, all the Operations of God, whether for us, upon us, or by us, they All have their Riſe from the ſame Spring, and are carried by the ſame Rule; *He worketh*

worketh all things after the Counsel of [*His Own Will*;] Ver. 11. And for the Old Testament, you have it sufficiently exemplified there, in the instances before given; and especially touching the ground of God's Love to the People of *Israel*; (who, in that respect, were the Arch-type of the Spiritual Election) *viz.* That *His own good pleasure* was the *only* Cause of His chusing *them* above *other* Nations; *He loved them, because He loved them.* 'And, which is yet more, the Election of Christ Himself was of *Grace*; *It pleased the Father, that in Him* (the Man Jesus) *should all Fulness dwell*, Col. 1. 19. Deut. 7. 8. Ch. 9. 4. Ch. 10. 15.

And good Reasons there are, why *Election* could be founded upon Grace; and why it could not, with respect either to God's Glory, or the Elect's Security, be founded otherwise. And the

I. Is from the *Sovereignty* of God; whose Will being the Supream Law, admits not a *Co-ordinary*; much-less will it stand with Sovereign Power to be *Regulated* by the will of another; That would be a *Contradiction* to Sovereignty; For, that which Regulates, must be *superiour* to that which is Regulated by it. Sovereign Princes (to shew their Prerogative) affirm their Acts of *Grace* to be *of their own meer Motion*; And their Grants are reputed the more Authentique for being so expresst. The like we find in Scripture frequently ascribed to God; That *He will have Mercy on whom He will have Mercy*: That *He worketh all things* (not by Motives from without, but) *after the Counsel of His own Will*: That *it is not of Men's willing or Running*; *but of God who sheweth Mercy*: *Arg.* 1. Rom. 9. 18. Eph. 1. 11. Rom. 9. 16.

cy: And indeed, His own meer motion was both a Nobler and Firmer conſideration, than any deſert on the Creature's part.

When the World had been drown'd for their obdurate Impenitency; the Few that remain'd were as bad as before; and thoſe that ſhould come-after, the Lord foreſaw would be the ſame. One would think, now, the Natural Reſult of this Experiment ſhould be, *I will utterly cut them off, and be troubled with them no more:* But, the *Lord*'s thoughts are not *our* thoughts; He argues and concludes in another Mode; *I will not again any more Curſe the Ground for Man*'s *ſake.* And He is pleaſed to give the *ſame* Reaſon here, why He *will not*; as before, why He *would*; as is ſeen, by comparing *Gen.* 6. 5, and 7. with *Chap.* 8. 21. See alſo the Inſtance of God's dealing with *Ephraim*: He was *wroth* with Him, and *ſmote* Him; and *Ephraim* ſo far from *Relenting*, that *He went on frowardly*; (*i. e.* ſtubbornly, as reſolved in his Courſe) *I hid me* (ſays the Lord) *and was wroth.* *This*, one would think, (if *Ephraim* had in him but a *ſpark* of Ingenuity) ſhould have moved him to alter his Courſe: But, what cares *Ephraim*? He *ſtill* keeps the *ſame* way; and it was the way of *his heart*; not an *inconſiderate Pet*, or *ſudden Temptation*; but *Natural*, and *fixed:* All which the Lord ſees and conſiders; and having laid all together, Reſolves to *heal him*, and *Reſtore Comforts to him.*

Iſa. 57. 15.

Iſa. 57. 18.

On the other hand; Thoſe good Souls who *feared the Lord*, and *Obeyed the voice of his ſervant*, *They yet walked in darkneſs, and had no light:* You may be ſure, They would gladly have underſtood their

Iſa. 50. 10.

heir Condition (namely, that they were *such as feared the Lord*;) Their *Will* could not be wanting to a Thing ſo greatly importing their Comfort; nor they were not *Idle* in ſeeking for it; They *walked*, though in the *Dark*, but could not walk themſelves *out* of it; They are ſtill as they were, they had no light. By theſe contrary Examples ye may ſee, that the *Sovereignty* of God ſtill keeps the *Throne*, and His Diſpenſements of Mercy (whether in Purpoſe or in Act) are not governed by the *Wills* of Men; They are things too low to be Counſellors to God. And if it be thus in things of *Temporary* Concernment, much more in that great buſineſs of *Eternal Election*; which is the *Sublimeſt* Act of Sovereign Power: For, Non-Election is not a puniſhment; but the with-holding of a free Favour, which God (as Sovereign Lord) may juſtly deny to one ſinner, whiles He gives it to another. And yet, this hinders not, but that every Man, at laſt, ſhall be judged according to his Works.

II. Election muſt be founded *only* upon *Grace*, *Arg.* 2. because Grace and Works are *Inconſiſtent* in the *Cauſe* of Salvation. The Scripture is very Cautelous of admitting *any* thing as a Concomitant with *Grace*, in this Matter; yea, although it be a thing that doth alway *accompany* Grace, and *That* without which a Man cannot be ſaved. The Apoſtle puts them in oppoſition, and is very intent on the Argument, as a thing of great Moment, in *Rom.* 11. Where, firſt he ſhews, That amidſt that General Defection of the Jewiſh Nation, there ſtill was a Remnant whom God had reſerv'd; *Theſe* he terms, *The Foreknown*, *ver.* 2. and

and in the 7. *ver.* he calls them plainly, *The Elec-on.* And then, leſt any ſhould aſcribe it to a falſe Cauſe, (as in that Parallel Caſe he reſembles it to,) *viz.* That *they had not bowed the Knee to* Baal but ſtuck to the True Religion, when others fell off; he tells us, No; their Election was founded upon *Grace:* And as for *Works*, they had no place in the *Cauſality* of it. By *Grace*, he means the free Favour of God, who is not moved by any thing without Himſelf; But what He does He does freely, without reſpect to Mens deſert: Nay, their *Undeſert* rather, is an expedient Conſideration in this Act of Grace. By *Works*, I underſtand all that Self-Righteouſneſs, Goodneſs, Conformity to the Law, or what ever elſe is performable by Men. Theſe (*viz.* Grace and Works) he proves as inconſiſtent, as Contraries can be; and that the *leaſt Mixture* would *vary the kind:* If but *a ſcruple* of Works be taken-in, *Grace is no more Grace*; For, *to him that worketh, is the Reward not reckoned of Grace, but of Debt*; Rom. 4. 4. *Grace* and *Faith*, are well agreed; Theſe both Rom. 4. 4. have the *ſame ſcope* and *end*: But, *Grace* and *Works* have always Claſh'd; The *ſetting-up* of the One is the *depoſing* of the Other; Either the *Ark* muſt Ch. 3 28. out, or *Dagon* down; one Temple cannot hold them both.

To the ſame effect is the drift of that diſcourſe in *Gal.* 5. It appears from *Acts* 15. 1. that ſome there were, who taught a Neceſſity of Circumciſion; as without which they could not be ſaved: Pretty willing they were to admit of Chriſt, ſo they might joyn Circumciſion with Him, and keeping the Law of *Moſes*: But, this dangerous

daubing

daubing with things unmixable, our holy Apostle could not brook; both as reflecting on the Honour of his Master, and undermining their only Foundation: And therefore, to keep them from, or bring them off that perillous Quicksand; he tells them expresly, These two cannot stand together in that matter: For, if they be *Circumcised*, *they are Debtors to the whole Law*; and *Christ is become of none effect to them*; because *they are fallen from Grace*. It is, as if he had said, If you take-in any part (though never so little) of Legal Observances, as *necessary* to your being Justified, ye forfeit the whole benefit of Gospel-Grace. The Grace of Christ is sufficient for you; He is a Saviour Compleat in Himself; and if you look (though but a-squint) at *any thing else*, it is a Renouncing of *Him*; He will be Saviour *altogether*, or *not at all*: And therefore he tells them again, and that with a kind of vehemency, That *if they be Circumcised*, *Christ shall profit them Nothing*. Gal 5.2.

And as a Man may not put-in his Claim for Justification on accompt of his *Works*; so neither of his *Faith*, as if *that* were *Materially* or *Influentially Causal* of Justification: For, Faith it self (as it is the Believer's Act) comes under the Notion of a Work. Let us therefore consider, what part it is that Faith holds in this Matter; lest whiles we cast-out Works, as not standing with Grace; we make a Work of Faith: It is Faith's Office, to make the Soul live wholly on Another; and to renounce Self-*ability*, as much as Self-*desert*: To apprehend that Righteousness by which Grace Justifies; not only to be Justified thereby

thereby upon your Believing; but to work in you even that Faith, by which you apprehend it; answerable to that of the Prophet, *In the Lord have I Righteousness and Strength.* He that will be Saved, must come as an *ungodly* Person to be Justified *freely* by the Grace of God: He must reckon Himself an *Ungodly* Man, to the very *instant* of his Justification. True it is, the Just shall live by Faith; but 'tis also true, that it is not *their own Faith*, or act of believing, that they live by, though not without it; Which also seems the Apostle's meaning, where he saith, *The life which I now live, I live by the Faith of the Son of God:* Where note, That as Faith is the life of a Believer, so Christ is the life of his Faith; *I live* (saith he) *yet not I, but Christ liveth in Me:* Christ was his life; and he lived on Christ, by vertue of Christ's living in him.

Isa. 45. 24.

Rom. 4. 5.

Notwithstanding all which, it is evidently true, and must constantly be affirm'd, that *Grace* and *Works* will still be together in the way of Salvation; (the one doth not extinguish or exclude the other) only not as *Collegues* or *Joynt-Causers* thereof; but rather as a *Workman* and his *Tools*, which himself first makes, and then works with them; By *Grace* ye are *saved through Faith*; and *that not of your selves, it is the Gift of God:* Even this believing or acting Faculty is a Creature of Grace's raising up; and therefore, in the *Throne* 'tis meet that Grace should be above it. Works (therefore) how good soever, are not the Cause of *Salvation*; and if so, then not the Cause of *Election*; for *This* (indeed) is the Cause of them *both:* And Works (if right and

Eph. 2. 8.

nd truly good) will always be ready to own eir Original, and to keep in their own place; here alſo they will be moſt conſiderable, and do e beſt ſervice.

III. That the good pleaſure of God's Will, ives Riſe and Foundation to Election, is fur- er argued from Men's *Incapacity* to afford any round or Motive to God, for ſuch a Gift. *A- m* ſtood not ſo long as to beget a Son in his ſt Image: It is ſeen by his Firſt-born *Cain*, hat all his Natural Seed would Naturally be. nd though there be ſome that do magnifie an, and preſume to ſpeak of him at another te; yet evident it is by Scripture-light, and perience of thoſe Renewed, that Man *fallen* is or, blind, naked, and at enmity with all that is uly good: and that he is never more Remote nd far-off from God, than whiles in high oughts of himſelf, glorying in his own Un- erſtanding, Strength, Worthineſs, Freedom of ill, Improvement of Common Grace, and the ke: For, theſe make him proud and preſumptu- us, and to have ſlight thoughts of that *ſpecial* nd *peculiar* Grace by which he muſt (if ever) be enewed and ſaved. But, the Lord Himſelf (who eſt knows him) reports the matter quite other- iſe; (and we know that His Witneſs is true) iz. That *all the imaginations of their heart are only il continually*: That *their inward part is very* ickedneſs: That *every man is brutiſh in his know- dge*; *Altogether brutiſh and fooliſh*; yea, *even their aſters*, (that is, the very beſt and moſt intelli- ent amongſt them:) *They are wiſe to do evil, but to good have no underſtanding*: And *their hearts are ull of madneſs.*—

Arg. 3.

*Gen.*6.5. *Pſ.*53.1. *Jer.* 10.14. *ver* 8,21. *Ch.*4.22. *Eccleſ* 9 3.

And

And it was not thus only with the *Gentile* N
tions, who were left to walk in their own wa
Isa. 5. 4. but even with the *Jews*, who had all the mea
of becoming better that could be deviſed, (e
cepting that of ſpecial Electing Grace, whi
took-in but a Remnant;) *They were called* Jew
*Reſted in the Law, Made their boaſt of God, Kn
His Will, Approved the things that were excelle
Were confident that they were a Guide of the Bli
and a light to them them that were in darkneſs, I
ſtructors of the Fooliſh, Teachers of Babes,* — An
yet all this while, and in the midſt of all the
High Attainments, did not teach themſelve
Rom. 2. from 17 *ver.* to 21. And in *Rom.* 3. whe
they are ranked together, he proves them to b
*All under Sin, None Righteous, None that unde
ſtandeth, None that ſeeketh after God, None th
doth good,* [*No not One.*] Yea, this depraveme
of Nature was ſo deep and indelibly fixed, th
the Lord Himſelf tells them, The *Blackm*
might as ſoon change his skin, as they learn t
do well. All which, with abundantly more, b
ſpeaks a Condition extreamly remote from yiel
ing a Cauſe of this Bleſſed Election.

Arg. 4. *IV.* If God's Love to Men had its *Riſe* and B
ginning from their love to Him, it would h
have that *Singular Eminency* in it, that is juſt
Joh. 3. 16. aſcribed to it: [*So God loved the World* — !
So as not to be expreſt; *So* as not to be paralle'd
So as not to be underſtood, until we come t
that State wherein we ſhall *know as we are know
nor then neither fully, becauſe it is Infinite. B
this it is, that God's Love to men is ſo highly C
1 *Cor.* 13. 12 lebrated, in 1 *Joh.* 4. 10, [*Herein*] *is love*; N
th

hat we loved God, but that God loved us. And, *ehold what manner of love the Father hath bestowed* 1 *Joh.* 3 1. *pon us!* Which surely then is not after the man-
er of Men; For, even *Publicans* do so; and *Mat.* 5 46.
inners love those that love them: But, to love *Luke* 6 32,
nemies, and *whiles* Enemies; (as to love a Wo- 35.
an, (a Wife) that is an Adulteress; and so to ove her, as to win her heart back again) this is od's Love to his Chosen.

But, Notwithstanding these Scriptures (with any others) seem purposely written to obviate ch Conceptions as would feign our loving of od, to be the ground and Motive of His love to s; Yet, great endeavours there are to Father E-ction upon *foreseen Faith and Works*, which that *hey* call the Covenant of Grace, has (they say) ualified and capacitated all Men for; and which ertain more *pliant*, *ingenuous*, and *industrious* per-ons (as they speak) would attain-unto, by the elps they have in common with other Men: But, his Pedigree of Election is excepted against, as eing not rightly deduced; For,

1. Men having (in *Adam*) devested themselves f all that was holy and good; the Lord could ot foresee in them any thing of *Worth* or *Desi-ableness*, but what Himself should work in them *new*, and that of *pure* Grace and Favour; For, in and Deformity could not be Motives of Love: nd, that the Elect (of themselves) were in no wise better than other Men, is evident by the criptures late-quoted; where the Holy Ghost sserting the Universal depravement of Humane ature, exempts not *One*. But, if such excellent nd distinguishing qualifications as *Faith* and *Ho-*

lineſs had been *foreſeen*, (and ſo, *imputable* to them) the Spirit of Truth would not have
Eph 2.3. Rank'd them *Even* with the *Children of Wrath*, as He doth. But,

2. If they were otherwiſe, what could they add unto God? Or whereby could they oblige
Job 37. 24. Him? *He reſpecteth not any that are wiſe of heart.*
Ch. 35.7. *If thou be Righteous, what giveſt thou Him?* And
Ch 41.11. *who hath prevented Me* (ſays the Lord) *that I ſhould*
Deut: 10.17 *repay him?* (*i.e.* Who is he that is *afore-hand* with God, in doing ought that might induce His Favour?) *He regardeth not perſons, nor taketh Re-wards*: He is not propitious to any for what they can do for Him, or bring to Him. Take *Paul* for an Inſtance: He walked up to the Light he had; was blameleſs; lived in all good Conſcience; knew no evil by himſelf; (a rare degree of legal Righteouſneſs!) But, that it was not *this* moved God to make him a *Choſen Veſſel*, he thankfully acknowledgeth, with Self-abaſement, upon every occaſion: *Tit.* 3. 5. 1 *Tim.* 1. 14, 15. 2 *Tim.* 1. 9.

3. Faith *follows* Election: God reſpects the Perſon before his Offering. (You'l ſay perhaps, *Abel* was reſpected as a *Believer*, and his Offering for his Faith? True, but that Faith of his was not the *Primary Cauſe* of God's reſpecting him. If *Abel*'s Perſon had not been reſpected *firſt*, *Abel* had never been a Believer: For, Faith is the *work* and *gift* of God; and (according to the courſe of all Judicious Agents) he that will work, muſt firſt pitch-on the *Subject* he will work upon; and he that gives, on the Perſon he will give unto. Beſides, *Abel* could do nothing *before*

Believed, that might move God to give him th; For, till *then* he was in the Flesh; and y that are in the Flesh cannot please God: erefore it could not be *Abel*'s *foreseen Faith* t was the *Cause* of his Election. The Scripe speaks often of *Iron-sinew'd-Necks*, and *Bra-Brows*; and of *Men*'s *being in their blood*, when Lord said, *They should live*: As also, that God ed *Jacob* before he had done any good thing; d that the Saints love God because he loved m *first*; But no-where of foreseen Faith and olines, as the Cause and Ground of God's love Men. *Heb.* 11. 6. *Rom.* 14. 23

4. Faith and Holiness are *Middle* things: ey are neither the *Foundation* nor *Top-stone* of ection: They are to Sovereign Grace, as Stalks d Branches are to a Root; by which the Root nveys its vertues into its principal fruit; *Eph.* 2. 8, *By Grace ye are saved* [*through*] *Faith*: Thes. 2. 13, *Chosen to Salvation* [*through*] *Sanctification of the Spirit, and belief of the Truth.* ey are no more the *Cause* of Election, than e Means of an End are the first Cause of Purose: Nay, no more than *Tatnai*'s propension or *Aversion*, rather) to build the Temple, and provide Sacrifices for the God of Heaven, was e Cause of *Darius* his Decree, that those things ould be done, and that by *him*. *Ezra*, *Ch* 5. and 6.

5. If Men be Predestinate to Faith and Holiss, (as they are) then they were not seen to be qualified *before* their Predestination: Or if ey were, then their Election (as to that particular) would seem impertinent: There can no ational Account be given, why Men *foreseen* to *Rom.* 8. 38, 39. 1 *Pet.* 1. 2.

be ſuch, ſhould be ſo ſolemnly Predeſtinate thereto. So likewiſe, if Salvation be the Inſeparable Product of Faith and Holineſs, according to *John* 5. 24, *He that believeth* [*hath*] *Everlaſting Life, and* [*ſhall not*] *come into Condemnation:* 1 Pet. 1. *Receiving the End of your Faith, the Salvation of your Souls:* Then, to ordain to Salvation thoſe foreſeen to be ſo qualified, would ſeem a thing both needleſs and inſignificant: It would look like the ſending of Men where they would have gone of themſelves. Such ſapleſs, irregular, and injudicious Notions, are very unworthy that Celebrious and for-ever Adorable Act of Predeſtination: And if duly weighed, would ſet us further off from the Doctrine of Self-advancement, which ſtands in point-blank oppoſition to the Doctrine of God's Grace.

Arg. 5. *V.* It could not ſtand with the Wiſdom and Goodneſs of God, to found the Salvation of His People on a *failable* bottom: Which it muſt be ſaid to be, if dependent on *any* thing beſides *His Own Immutable Will:* For, what-ever it was that Election had *Being* from, by that alſo it muſt be *maintain'd.* What then would become of it, if built on that Goodneſs which is as the *Morning Cloud,* and *early Dew?* The Creature's will, even whiles in a ſtate of Perfection, was too ſlight and fickle a thing to build this Eternal Weight upon: And if Man at his *beſt* Eſtate was Vanity, how much more *afterwards*, when ſo ſtrong a Bent to Vanity came upon his will!

Hoſ. 6. 4.

Eph. 1. 6. *Col.* 2. 7. *VI.* Laſtly, To derive Election from *any* Root beſides the *Good pleaſure of God*, is to fruſtrate the principal End of Man's Salvation, *viz.* The Glo-

ory of God's Grace. This Attribute (of all the
t) He will not have eclipſed, nor intrench'd
on: 'Tis ſo *Divinely* Sacred, as not to admit
e leaſt *Humane* touch. For which very cauſe,
e Lord hath ſo contrived that Bleſſed Deſign
d Plot of His Glory, that *all boaſting is ex-*
ded; *And no fleſh ſhall glory in His Preſence:*
t if any thing in the Creature be intitled to
e *Cauſality* of Election, Fleſh will glory; and
ſtead of excluding *Man*'s Boaſting, *Grace* it ſelf
ill be excluded, (which is far from a Glorifying
it) as is plain from *Rom.* 11. 6.

I would here reſolve a Quere or two, which
me have urged from the Scripture: As,

1. *How can this Doctrine ſtand with the* [*General*] *Love and good Will of God towards Men; who* ('tis ſaid) *will have all to be ſaved?* 1 Tim. 2. 4. 2 Pet. 1. 9.

In General; the *literal* ſenſe of words is not
o be reſted-on, when the like phraſe of ſpeech
ſewhere uſed, or evident ſcope of the ſame or
ther Scripture, agrees not to it: The deſign and
rrent of the *whole* muſt guide the conſtruction
f *particular parts.* More particularly:

1. Though the Doctrine of *General Love* will
ot ſtand with that of *Special Election*; yet the
octrine of Special Election will ſtand without
hat, and againſt it: For, there is nothing more
lain, than that there is an *Election* of Men to
alvation; as alſo, that the Natural Import of
lection, is, to *chuſe One* or *more out of Many:*
ow *this* neceſſarily implies the *leaving* of ſome;
nd conſequently, the *Not-willing* of Salvation to
ll: For,

2. The Will of God cannot be resisted: What He wills shall come to pass, because with His willing the End, He wills also the Means; and that such as shall compass His End: *Isa.* 46.10. *My Counsel shall stand, I will do all my pleasure*; i. e. *What I* please to *will*, *that I* will have *done.*

3. If the word [*All*] be here taken *Universally*, it takes in *Unbelievers* as well as others; as if God would have *them* to be Saved: And if you will explain this by other Scriptures; (as namely, if they do believe) These also must be considered with those that shew *how*, and by *whom* that Faith must be wrought; and *who* they are it belongs unto: and they tell us, that Faith is the *Gift* of God; and *Election intitles* to *Faith.*

Col. 2.12. *Eph* 2.8. *Rom.* 11.7.

4. The Apostle is not here discoursing the *Extent* of *God's special Love*; whether *All Men Universally* are interested in it: but exhorting Believers to a General Duty; *viz.* To *give thanks for Kings, and all in Authority*; because of the benefits we have by Government; and to *pray for them*; not only for their peaceable governing of us; but if otherwise, that God would turn their hearts, and make them Nursing Fathers to His Church. And to inforce the Duty, there is no degree nor state of Men exempted from Salvation: God hath chosen some of *every sort*; and therefore we ought not to *shut any* out of our Prayers.

5. The word [*All*] is often used, when but a *part*, and sometimes, the *lesser* part, of the thing spoken of, is intended by it: As on the contrary, when the *Universality* of the Subject is intended, it is expressed by *Singulars*; As, *He that believeth*

lieveth ſhall be ſaved; and *Him* that cometh nto me, I will in no wiſe caſt out. It ſometimes gnifies *All of ſuch a ſort*; ſo *Eve* was ſaid to be e Mother of *All Living*; not of *All Living reatures*, but all *of her own kind*. It other times ntends *Some of all Sorts*; as where it is ſaid, All he Cattle of *Ægypt* died, *Exod.* 9. 6. *And the Hail ſmote* every *Tree*, *and* every *Herb*, ver. 25. nd yet *other* Cattle are mentioned after, and a Reſidue of Trees are ſaid to be eſcaped, *ver.* 19, 5. and *Chap.* 10. 5. So here, *God will have all Men to be Saved*; That is, *Some* of every *Sort* nd *Degree*; *Gentiles* as well as *Jews*; Kings and Men in Authority, as well as thoſe of a meaner Rank; (as is evident, by comparing the 1, 2, nd 4, *ver.* together.) The ſame in *Joel*; *I will pour out of my Spirit upon all Fleſh*: that is, upon ome of every Age, Sex, and Degree, without diſtinction; Young, Old, Maſters, Servants, Sons, Daughters, *&c.* as it follows there. *Joel* 2.28.

6. To theſe Univerſal terms do belong divers Reſtrictions, which muſt be gathered from the Scope and Context; *Col.* 1. 23, The Goſpel is ſaid to be preached to *every Creature* under Heaven; and yet *Men* only are intended, and not *All* of them neither; For the Goſpel had reached but a ſmall part of the World at that time, and not the *whole* of it *yet*. *Acts* 15. 21, *Moſes* hath in *every* City them that preach him: It muſt be underſtood only of Cities where the *Jews* dwelt, and had Synagogues; which were but few in compariſon. *Acts* 8. 4, They that were ſcattered abroad, went *every where* preaching the Word; *i. e.* They balked no place, nor perſon;

but preached where ever they came: At firſt it was confin'd to the *Jews*, but now without limits. 1 *Cor.* 4. 5, *Every* Man ſhall have praiſe of God: It can be meant only of Good and Faithful Servants, which are but a Remnant to the whole piece. *Eph.* 4. 5, God is ſaid to be the Father of *All*; and yet, Satan (we know) is the Father of the far greater part of the World. *Col.* 1. 20, Chriſt is ſaid to Reconcile *all* things; and yet, all the Angels muſt be exempted; The *Good* Angels, becauſe they never were at enmity; and the *Evil* Ones, becauſe not Reconcileable. *Eph.* 1. 10, That He might gather together in One *all* things in Chriſt: This [All things] ſeems plainly to intend the *Electi*; for they are the ſubject diſcourſed of in the whole Chapter: and in *Matthew*, Thoſe *gathered together* are ſtiled the *Elect*, *Mat.* 24. 31. In *Heb.* 12. 8, *All* are ſaid to be partakers of Chaſtiſement: and yet it can be meant only of Sons; for Baſtards are not Partakers of it; as it follows there. *John* 6. 45, They ſhall be *All* taught of God: It reſpects only the Sons of the Church, (*i. e.* ſuch as are *Elected*) whoſe Iniquities are forgiven them, and their ſins remembred no more: It is the Tenour of the New Covenant, which is made with the Houſe of *Iſrael*; that is, *Jews* in Spirit, or the Elect Nation, *Heb.* 8. 10, 11. *Jer.* 31. 34. And if theſe terms *Univerſal* [All and Every] are ſometimes applied to the Elect excluſive of others; why not as well in the place whence the Quere is taken.

I have inſtanced theſe, to ſhew what *Contradictory* Notions would follow, ſhould the *Vocal ſound*

und of words be adhered-to; What a *Sandy* oundation *Univerſal*-Election is built upon; nd how likely we are to loſe the Truth, whiles e liſten to an uncertain ſound; the meaning hereof may yet be had from the Context, and eneral Current of Scripture.

2. *How ſhall this kind of Election be Reconciled with* Acts 10. *That God is no Reſpecter of Perſons?*

1. This ſhews the inconvenience of minding he *Literal ſenſe* of words above the *Scope*: The ormer Exception *takes-in* All; and now this *excludes* All: for, if *Literally* taken, God ſhould ave reſpect to none. 2. The *Jews* were an E-ect Nation; and ſo, this Objection will lye a-ainſt that Election as much as this we are up-n. 3. The ſcope of the place plainly intends, hat God reſpects no Man's Perſon, either leſs or ore, for his outward condition, or Carnal Pri-iledges. Till *Then*, the Partition was up, and he Lord ſeemed to regard only the Jewiſh Na-ion; ſuffering All beſides, to *Walk in their own ays*, Acts 14. 16. But *Now had God to the Gen-iles alſo granted Repentance unto life*, Acts 11. 18. ou'l ſay, They were *Fearers of God* whom He as accepted? True; but *That* was not it which rſtly induced His Acceptance, or intit'led them o it; (although it was their Evidence for it.) f Men fear not God till He hath put His fear ithin them; Then, their fearing Him, doth ot precede His Reſpect towards them, but fol-ows upon it: And this is the Favour which he ears to His *Choſen*, *Pſal.* 106. 4. *Job* 15. 16.

3. *If*

3. *If Men be ordained to Salvation absolutely What need or use is there of Good Works?*

Good Works have divers good Uses and Ends and good Reasons there are for God's ordaining them to be walked in; without supposing our Walking in them, the Ground, Condition, or Motive of our Election; As 1. To testifie our love to God; of which we have no such evidence as the keeping of His Commandments: 1 *Joh.* 2. To shew forth His virtues whose Off-spring we profess our selves to be: *Mat.* 5. 45, *That ye may be* (*i. e.* that ye may *appear* and *approve* your selves to be) *the Children of your Father which is in Heaven.* 3. To convince those without; that they by our good Conversation may be won-over and learn to do well; or else be compelled to glorifie God in the day of Visitation. 4. For incouragement and example to weaker Christians who yet are but Children in the good ways of God, and are aptlier led by Example than Precept. 5. That by having our Senses exercised about holy things, we might become more holy and so, more capable of Communion with God here, and meetened for our Heavenly Inheritance. 6. Good works are a part of Election; and the Elect are as absolutely ordained to them, as to Salvation it self, *Joh.* 15. 16.

Objections I did not intend to meddle-with. But considering that *That* which follows of this kind, (though done for another account) may help to discover the lightness of what is alledged against our Doctrine of Election, I have therefore inserted it here; and hope it shall prove to its further Confirmation.

There is no Election, nor Decree of Election, of particular persons as such; but of the intire Species of Men from Eternity?

Anſ. *Election* is the chuſing of *Some* from among others; and it always ſuppoſeth a greater number out of which the choice is made; and conſequently, the taking (or chuſing) of *All*, is quite beſides the Nature of Election: The Scripture ſays, they are choſen [*out*] of the World; Then *Joh.*15.19. the World is not Choſen; *i. e.* The intire Species of Men is not the object of Election.

God hath not decreed from Eternity to Elect any perſon of Mankind upon any terms, but that in caſe he liveth to years of diſcretion, he may poſſibly periſh?

Anſ. This is excepted againſt: 1. Becauſe the Perſon of Chriſt Himſelf is not exempted: 2. Becauſe as poſſibly the Death of Chriſt might be in vain: 3. It makes the *Decree* and *Election* two things, and divers in reſpect of time. That Election was from Eternity, is proved from *Eph.*1.4. And that the Elect ſhall not periſh, is abſolutely promiſed, *John* 10. 28.

Threatnings of Damnation are abſolutely inconſiſtent with a Peremptory Decree to confer Salvation?

Anſ. No more than the threatning of Death upon *Adam*, was inconſiſtent with God's purpoſe to ſend him a Saviour: That Caution alſo [That *except the Mariners ſtayed in the Ship, they could not be Saved*] was well conſiſtent with that peremptory Promiſe [*That there ſhould be no loſs of any Man's life.*] The Promiſe of Safety was *abſolute*; but their actual obtainment of it was *conditional*:

*Gen.*2.17. with *Ch.*3.15. *Act.* 27 22. with *v.*31.

ditional: Yet ſo, as that the *performance* of the Condition on their part, was as *Certain* by the Decree, as *Safety* upon their performance of it. For, He that determin'd the ſafety of their lives, determin'd alſo that it ſhould be effected by their abiding in the Ship; and that this Caution, or threatning of danger, in caſe they went-out, ſhould be a means to prevail with them for that abiding; and ſo it did.

In like manner, that ſaying of the Apoſtle, *Rom.* 9. 13, *If ye walk after the fleſh, ye ſhall die*; was very conſiſtent with what he had ſaid afore in Chap. 6. 14. *That Sin ſhall not have dominion over them:* and that *Nothing ſhould ſeparate them from the love of God*, Chap. 8. 39. For, as the Lord deals with *reaſonable* Creatures; ſo he makes uſe of *Rational* Arguments, Motives, and Cautions to work upon them: Both *End* and *Means*, and *Inducements* to the *uſe* of thoſe Means, were all *determin'd together.*

We judge it a very ſenſleſs part in a Father, to give his Child compleat aſſurance under Hand and Seal, that he will make him his Heir againſt all poſſible interveniences; and yet preſently threaten him, if he be not dutiful, to diſinherit him?

Anſ. Undutiful Children may dare to judge thus of their Fathers actions: and Children (that otherwiſe are dutiful and good, yet) whiles Children, may have Childiſh Conceptions of what their Ancients do: But Men grown-up, and acquainted with their Fathers prudence and goodneſs, will lay their hand upon their mouth. The promiſe and purpoſe of God to give *Canaan* to *Abraham's*

Abraham's Seed, was ſo abſolute, that (by the Objectors own confeſſion) all their unworthineſs would not deprive them of it: It is alſo evident by their demeanour, and the Event at laſt: yet, how often does the Lord threaten to *diſinherit them?* and *to blot out their name from under Heaven?* Did *Moſes*, now, go and *charge God fooliſhly?* Did he tell Him, 'tis a ſenſleſs part thus to threaten after ſo abſolute an Engagement to the contrary? No, he puts the Lord in mind of His Promiſe to their Fathers; of His Mercy in pardoning them afore-time; what reflection it would have on His Honour among the *Egyptians*, if He ſhould now deſtroy them, *&c.* Not a word of Complaint, That firſt to Promiſe, and then to threaten, is a ſenſleſs thing: It had been ſenſleſs in *Moſes* thus to do, and in no wiſe conſiſtent with His Duty. But more directly:

Exod. 32. 10
Num. 14. 12
Deut. 9. 14

It were no ſenſleſs part in a Father, to purchaſe an Office for his Son, and ſo to ſettle it on him; that it ſhall not be in his own power to Reverſe it: And yet, (keeping to himſelf the *knowledge* of that *Settlement*) propoſe the *enjoyment* thereof *conditionally*, *viz.* upon terms of obedience to his Fathers Commands: The tendency of all which, is but to prove himſelf the Son of ſuch a Father, and to Meeten him for his place: And the more to oblige his Son to a ſtudious preparing himſelf for it; to lay before him the evil and danger of a negligent courſe; by which (if perſiſted in) he might render himſelf uncapable. But ſurely, ſuppoſing this Father to have the ſame power over his Son, as God hath over the heart and Spirit of His People; He will

ſo

so order him by Instruction, Discipline, and good principles, that he shall not run into a Forfeiture. Besides, Threatnings of Damnation are not properly appliable to Believers, who *know* themselves so to be; For *he that believeth, is passed from Death to Life, and shall not come into Condemnation*; However (at times) for want of a thorow knowing their State, unthankfulness for it, or some other miscarriage; they bring themselves under doubtings of it. But for such as have Compleat Assurance under God's Hand and Seal, (as the Objection speaks) they are *Sealed up to the Day of Redemption, with a Seal that never shall be loosed.*

Joh. 5. 24:

Eph. 4. 30. Rom. 8. 15.

In case any Person were so adjudged to Eternal life from Eternity, that there is no possibility of miscarrying; then there was no necessity of Christs dying for him?

Ans. The Assertors of Absolute Election do hold with the Scriptures, That Election is *in and through Christ*: The same Decree that ordained to Salvation, ordained also the Mediation of Christ in order thereto; That God might be *Just in Justifying*: *He hath appointed us to obtain salvation by our Lord Jesus Christ*, 1 Thes. 5. 9, 10. Ye might, with as much shew of Reason, infer, That if such an End be appointed to be wrought by such a Means, then that Means is unnecessary to that end: That if God had Chosen Men to Salvation *through* Sanctification of the Spirit and belief of the Truth, then holiness and faith are Needless things: These are absurd reasonings, which the Truth neither Owns, nor Needs.

We judge such an Election to be an open Enemy to Godliness,

Godlineſs, For who will ſtrain and toil himſelf for that which he knows he ſhall obtain by an eaſie pace?

Anſ. The Doctrine of *Conditional* Election can be no friend to Godlineſs, whatever it may pretend; ſince all that a man doth on that account, ultimately ends in ſelf. *Godlineſs* is to *aim at God* as our chief End, in all that we do: Now, One that holds the *Elect ſure* of Salvation, and *believes* himſelf to be one of them, and yet goes on to fear God and obey Him; Glorifies God more than he that performs the ſame duties for kind, (and perhaps, greater in bulk) in expectation of life thereby. The Phariſees faſted oftner than Chriſt's Diſciples; but were not ſuch real friends to Godlineſs as they: Long prayers, faſtings, and almsdeeds, are all nothing without Love: and who (do you think) will Love God more, he that believes himſelf ſure of Gods Love unchangeably; or One that holds, That after all his toiling and straining, he might poſſibly have Run in vain, and loſe all at laſt? If ye ſpeak thus, ye croſs the experience of God's Children; (yea, and of Nature too, for Who counts it a toil to eat his Meat when Nature requires it; eſpecially when 'tis moſt agreeable both to his pallate and conſtitution?) All the wayes of God are pleaſantneſs to them that walk in them; and *theſe* would not leave them again, although their future happineſs were not concerned in it: if they be grievous to any, it is from their unacquaintedneſs with *His Love*, 1 John 5. 3.

It muſt needs make men very remiſs and looſe in the Service of God?

Chriſt

Ans. Christ knew, that the *Angels had charge* [over] *Him*; *and that He should not dash His foot against a stone*; yet ne'r the less careful of His own preservation: *Paul* was sure of *the Crown of Righteousness*; and yet as diligent in *beating-down his body*, and strain'd as hard in *Running his Race*, as any of those who lay the stress of Salvation upon their works.

Such a Notion of Election, layes the honour and necessity of that great Ordinance of Preaching the Gospel, in the dust: For, if the Elect (so called) shall as certainly be saved by a weak, simple, or Corrupt Ministry, and this (it may be) enjoyed but a day or two in all a Man's life, or loosely attended upon, wherein is the Ministry of the Gospel to be esteemed?

Ans. Gen 8.22. That peremptory Decree, That [*Summer and Winter, Day and Night, shall not cease*:] takes not away the necessity of the Sun's being in the World, nor of its daily Risings, Settings, and various Revolutions: For, by *these* (as the Necessary Means thereof) must the Decree be made good. So, the Absoluteness of that other part of the Promise, [*That Seed-time and Harvest shall not cease*] doth no-whit discharge the Husbandman either of his Usefulness or Duty; but evinceth the one, and inforceth the other; Giving also Encouragement to him in his Work.

The force of this Answer will not be evaded by alledging, That God affords them Means proper and sufficient for Seed-time and Harvest; (that is, they have fitting Seasons, with Seed-corn, Horses, Plows, and other Utensils of Husbandry) and that's all the Promise intends; and if they improve

improve them not, the fault's their own: True, it is ſo, and they ſhall ſmart for their neglect: but what will become of the Promiſe, and Sureneſs of the Covenant? Therefore, this is not All that God doth for Men in this point: He that Decreed how long the Earth ſhall endure, and *what Number* of Men He will raiſe-up upon it; did alſo Decree His own upholding thereof during that time; and by *what Means* thoſe Men ſhould be propagated, and kept alive; and did accordingly put into Mankind, the Principles of Self-preſervation; by which they are *Naturally* prompted to the uſe of them, as they are to Eat, Drink, and Sleep: *He hath ſet the World in their Heart*, Eccleſ. 3. 11.

As the Elect ſhall certainly be *ſaved*, and alſo *prepared* for that Salvation; ſo hath the Lord appointed them *ſuch a Miniſtry*, and for ſo long a time, and their *attendance* thereon, in *ſuch* manner, as beſt agreeth to His Own intent; and which He will bleſs and make *effectual* for that end; as is ſeen in His ſending *Paul* to certain places, where he muſt *Preach*, and *not hold his peace*; Why? becauſe *God had much People in that City*: *i.e.* Many of His Elect Ones were there; who muſt be brought in by *Paul*'s Miniſtry: *Bythinia*, and other places, he is not ſuffered to go into, though he would; God had not *yet* any Work for him *there*.

Thoſe that are to be taken, the Lord will bring under the Means (as He did that Shoal of Fiſhes under *Peter's* Net, Witneſs the Eunuch, *Cornelius*, the Jailour, and others:) And this Means, whether *Powerful* or *Simple* in Men's eſteem, 'tis *Joh.* 21. 6.

all one to God; His Word shall accomplish that He sends it for: and the *weaker* the Means are, the more is the *Power* of God magnified: See *Acts* 2. How by *Illiterate* Men's Ministry, He took them by *thousands*, and added to His Church *daily*, such as should be saved. So then, the Ministry of the Gospel is in no wise made useless or discreetemable by the Doctrine of *Absolute* Election; but is rather Greatened thereby, as being the Power of God to that Salvation He hath Chosen us to.

Acts 2.9,10, 11,41,47.

Of what great consequence to the World, are the Richest Gifts of Wisdom, Knowledge, Utterance, &c. if all those who are in any possibility of being saved by them; may and shall as certainly be saved without them?

Ans. That the Richest Gifts of Wisdom, Knowledge, Utterance, are of no great consequence to the World, is no Consequent of the Doctrine of Absolute Election; For, They are given for the *Perfecting of the Saints, and edifying the Body of Christ*; (that is, *The Elect:*) And all the diversities of Gifts, Manifestations, and Operations do concur to the same End; since it is the same God, who worketh all in all; (that is) He appoints Men to Salvation; these Gifts, as a mean to prepare them for it; and makes them effectual thereto. But, that those Richest Gifts of Wisdom, Knowledge, and Utterance, are of no great use or consequence to the World; is a very *Natural* Consequent of that Doctrine, which tells the World, that the Sun, Moon, and Stars do preach the Gospel sufficiently for Salvation. Which, if they do, wherein (indeed) are those Rich-

theſt Gifts to be eſteemed? And to what end this waſte? Why ſhould the beſt of Men ſuffer ipes, Impriſonments, and Death, for doing t which might be done by thoſe above the ch of danger? And withal, 'tis too well own and obvious, That Men of greateſt owledge, Utterance, and depth of Reaſon, ch as are ſtiled the Princes of this World) y are not always (nay, very rarely) the faſteſt ends of Truth and Godlineſs: And thoſe few at are, are not always *moſt ſucceſsful* in their ork: When-as ſome others, meanly furniſhed compariſon, have *turned the World upſide-down.* he Lord oft-times rejects the *Wiſe* and *Pru-nt*, and reveals himſelf by *Babes*; To take from en occaſion of boaſting; and to make it ap-ar, that the Faith of His People doth not ſtand the *Wiſdom of Men*, but in the *Power of God.*

Eccleſ. 9. 11
2 *Cor.* 10. 10 with *Acts* 17. 6.
1 *Cor.* 2. 5.

Upon what account can Men be preſſed to a frequent, diligent, conſcientious attendance on the Miniſtry; if Salvation, and conſequently Preparation, and Meetneſs for Salvation, ſhall as certainly be had by a broken, careleſs, ſuperficial attendance in this kind?

Anſ. On what account did the Lord ſo frequently monish that People, to keep the Law without rning aſide; to Circumciſe their hearts; and be no more ſtiff-necked; and this, as the Con-tion of their obtaining *Canaan*; if all their worthineſs could not deprive them of *Canaan?* which, the Author of this Objection elſewhere rms, they could not.) But further; As Men e Creatures, it is their Duty to ſerve and ho-ur God; and in order thereto, to wait upon

Him in His Ordinances, and that with all di
gence; although the business of their Salvati
were not concerned in it; but much more sin
it is, if any thing of Self-concern may enforc
Duty: And truly the present sweetness that
in the good ways of God, is Argument sufficie
to induce our most serious attendance there
But, [that Salvation, or Meetness for Salvatio
may as certainly be had by a careless Atte
dance] is far from the Doctrine of *Absolute*
lection to assert: For, it presseth it still, as an i
portant Duty, to *give all diligence to make our C*
ling and Election sure. But really, *Remissnes*
Duty, is the Natural Result of that Doctri
which teacheth, That a Man possibly may lose
he hath run-for at the last step: For, who w
strain and toil himself (as they term it) for
uncertainty? And if there be any such, w
neglect their Duty, because if Elected they
sure to be saved; they give but a sorry Evide
of their state: And they are (commonly) s
as oppose the Doctrine of Election; and not
those who hold for it.

Such an Election as we contend against, we judg
be most unworthy the most excellent Nature
God; and to be at manifest defiance with
Wisdom, Holiness, Mercy, Justice, &c.

Ans. If the Election contended against, be such
the Objectors Arguments are pointed-at; I
such as (I suppose) was never held by any; A
then, 'tis ill-spent time to set-up Counterfeit
tions, and make a great business of confut
them. But it is *Absolute* Election, without
spect to Men's *Works*, that is striven-against: A
for this, we say, 1. Ab

1. Abſolute Election is no way *contrary* to the ildom of God, but moſt *conſonant* thereto; For, w can it ſtand with His Wiſdom, to *determine* e Death of His Son for the Salvation of Men; d leave it *undetermin'd* (and conſequently *un-rtain*) whether any one perſon ſhall have Salva-on by it?

2. It is ſo far from being at manifeſt defiance ith the *Mercy* of God; that it is moſt congruous d ſuitable to the very Nature of it: To ſhew ercy, is to open the heart to one in diſtreſs; o love and do-good to Enemies, whom He ight as juſtly have deſtroyed, and was no way blig'd to ſpare, much leſs to advance them: ay, perhaps they were deeplier involv'd in uilt than other Men, even the *Chief of ſin-rs*; which is (ſure) the *higheſt illuſtration* of ercy, and far from *a manifeſt defiance* with it.

3. It doth not oppoſe the *Juſtice* of God; or, to whom is He Debtor, or can be? *All* had Stock in *Adam*; and having loſt it by their own fault, God is not obliged to reſtore it: There-re, no Injuſtice to repair One, and not Ano-ter.

Doth it argue any Sovereign or high ſtrain of Grace, when Ten Thouſand have equally offended, to pardon one or two; and implacably reſolve to puniſh and torment all the Reſt to the utmoſt extremity? And this againſt all poſſible enterveniency of Sorrow and Repentance for their fault?

It were very deſirable, that Men (whiles they *Anſ.* ppoſe to contend for the Grace of God) would *Eccleſ.* 5. 1. order their words, as becomes the Gravity of ch a Subject; And much-more that they come

not so near to a Down-right reproaching that Glorious Grace; of which we cannot have apprehensions awful enough. The men who thus speak, had need to try their Spirits, whether they be of God; Since, from the same Premisses they draw Conclusions quite contrary to those, who (we know) spake as they were moved by the Holy Ghost. In Scripture account 'tis no derogation to the Grace of God, that He called *Abraham* [*alone*;] leaving *Millions* besides to their perishing condition. Nor can I believe that *Moses* understood it a *Disparaging* of God's love to Mankind, when he tells us, That He chose that Nation *alone* for His own Peculiars, who yet were the *fewest* of any People. *One of a City*, and *two of a Family*, were less in proportion than One or Two of Ten Thousand; yet no complaint upon it, by *those interessed in that Grace*. It's the property of God's Children to admire that He loves *any*, and especially *themselves*; and not to find fault because He loves not *All alike*. Who am I (says *David*) that thou *hast brought me hitherto*! And Christ's Disciples, *Lord*, *why wilt thou manifest thy self to us*, (us Twelve) and *not to the World*! 'Tis therefore the more strange to consider, Why and how, *any* that call themselves of the Brotherhood, came so to Espouse the Quarrel of those *without*; and that with such *Eagerness*, as to strive and fall-out among themselves about the others Concerns: It were more advisable to leave off disputing, and fall to practise. But to Answer more directly;

Deut. 7. 7.

Joh. 14 22.

1. This Remnant is not so contemptibly to be spoken-of; They are *Ten thousand times*

housand, and *Thousands of Thousands*: And how Rev. 5. 11.
mall soever the number be, (if it were but One, were more by *One* than the whole Creation ould deserve.) I say, How few soever they are, o Man knows but himself may be *One* of them; nless by despising the Grace of God in Election, e have proved it otherwise to himself.

2. To pitch-on *a Few* whiles in their Blood nd Enmity against God, and resolve even *then*, o make them Everlastingly happy; and that a-ainst the Natural bent of their own will; was Grace much more high and Sovereign, than to ave them for their own better improvement of hat they have in common with other Men: For that would not be of Grace, but of Debt.) Or, if the Lord should bring Ten Thousand imes that number into a *Salvable* state, (as they peak;) but so, as (very possibly) not *one* of hem shall ever be saved; it would not bring the Thousandth part of that Glory to His Grace, as o *Save a Few invincibly*.

3. If the Lord did foresee, that but *Few* would believe; and yet resolv'd to save *none* but such as should believe; Then the Objection (as to Few-ness) falls on the Objectors Doctrine as much as ours.

4. As for Godly Sorrow, Faith, and Repen-tance; they are the Gift of God, and proper to the *Elect*: And so, no Reason to suppose the in-convenicncy of *these* in them that are *left*; or to bear an implacable Resolution to punish and tor-ment *Any* in whom these Possibilities go-forth into Act.

Other Allegations they have against the Do-

ctrine of Election, which will admit of as plain a Solution as those above: But it being my purpose to collect what I should find in the Scriptures for it, and not to controvert the Point; I proceed no farther, but go-on to the Usefulness of the Doctrine: Only, by the way, let me premise a Caution or two.

Caution 1. 1. Let no Man tax God with *Injustice* or *Partiality*, because He takes not *All*; or, because not those of highest esteem among *Men*: Do not the Princes of the World exercise Dominion over Men like themselves? Or is there a Subject so mean, but will think himself wrong'd, if question'd for disposing his own? (which yet is his own but as borrowed:) And shall vain Man presume to Arraign his *Sovereign Lord! Woe to*

Isa. 45.9. *him that striveth with his Maker*: If you must be Medling, let it be with *Pot-sherds of Earth* like your selves.

Caution 2. 2. Let no Man disvalue the Doctrine of Election, because it takes-in *but a Remnant*: Why are they stiled, *The* [*little*] *Flock*, but to heighten the Mercy and Priviledge of it in their Esteem! *Noah* did not contemn the Grace of God to Himself and his Sons, because the World of Ungodly were excluded the Ark; nor the Remnant that escaped

Jer. 44.28. the Sword in *Egypt*, reckon their own Deliverance e're the less Mercy, because the Rest of their Countrymen had not a share in it: Men do not use to slight their own Immunities, for o-ther's Not-being interessed in them; But rather to value themselves the more upon it.

And now, as a Means to *Prevent* or *Remove* the evil Surmises Caution'd against; with those o-

ther

ther ſiniſter Deductions which Carnal Reaſon may be apt to ſuggeſt; let us draw up a few of thoſe Many and Worthy Improvements this Doctrine is capable of, above and beyond that of the contrary Tenour: As alſo, of thoſe Laws of Duty which it lays upon us. And here I would ſee (firſt) what Fruit may be gather'd from the ſeveral *Branches* of the Propoſition; and (then) what from the *Groſs*, or *whole* of it promiſcuouſly.

I. Since there is an Election of Men to Sal- *Inference.*
vation, put you in for a part and intereſt in it: Though their Number be but ſmall, Caſt-in your Lot, and make One among them. My meaning is, That though never ſo few are the Objects of Election, you will make it your buſineſs, to prove your ſelf of that Few: If but *Two* in the whole World, who knows but thou mayeſt be *One* of them? And do it the rather, for Fewneſs's ſake: It's our Saviour's Argument, They are but Few that go-in at the ſtrait gate; therefore ſtrive. The *Ninevites* had not that ground to believe God would accept them, that you have; for their Ruine was pronounced in peremptory words, and no Room expreſly left for Repentance; and yet they humbled themſelves, and turn'd from their evil ways, upon this only conſideration, *Who can tell if God will turn away his fierce anger, that we periſh not?* It's a happineſs worth your Venturing-for: For (1) You can loſe nothing by endeavouring: (2) You can hardly have a more ſolid Evidence of your being Elected, than to have your heart taken with Electing Love, and caſting your ſelf upon it: And

Jonah 3. 9, 10.

And (3) Never did any perish, who ventur'd on this Bottom.

Inference. II. From the Doctrine of Elections *Absoluteness*, is evidenced the exceeding Riches of the Grace of God; in that He hath not left this Great Concern to *Humane Contrivance*; but hath laid it more sure and safe, than Men themselves would have done: For, 'tis too evident (by the Reasonings that are used, to make Election *Dependent and Conditional*) how it would have gone, if left to the Wisdom of Men. But I shall not doubt to affirm, That this Doctrine of Election's *Absoluteness*, is much afore-hand with that which teacheth it to be *Conditional*, both in point of Encouragement, and otherwise; and that as well *Afore* believing, as *Afterwards*.

1. *Before* a Man comes to believe: (supposing him to be Notionally instructed therein *Before*) For, being under conviction of the *Greatness*, and *Multitude* of his Sins; and finding the power of in-dwelling corruption so *Insuperable*; having also a sight of the *Holiness* of God: It needs must prove a *difficult* Matter to believe, that there is *Mercy* and *Pardon for such a One as he*; or, that ever those *domineering* lusts should be made to *submit*: But then considering, (1) That Electing Love pitches on the *Chief* of Sinners: (2) That it flows not from, nor is founded upon any condition to be performed by Men: And (3) That Election has in it *All* that conduceth to Life and Godliness: (These things, I say, considered) it cannot but have a far greater influence on the Soul, to cleave unto God, and follow hard after Him; than if his Election were suspended

ſuſpended upon his doing *that* which he finds in himſelf no power to perform: For, he ſees by woful (and yet, *through Grace*, happy) Experience, That as the Law is made-weak through the weakneſs of the Fleſh; ſo alſo, (ſetting aſide the *Abſoluteneſs* of Electing Love) all the Means of Grace which are given in Common among Men, would be wholly ineffectual to Salvation: which difficulties, Electing Love in its *Abſoluteneſs*, will *Superſede*, and ſet him above them all.

2. *After* a man comes to believe, this Doctrine of *Abſolute* Election is of ſingular uſe and benefit to him, both as tending to keep him on his feet, and to raiſe him when he is down. (1) It is a great Preſervative in time of Temptation: The Remembrance of *that love* which looked-upon him, when he was in his blood, and ſaid he ſhould live, and hath now alſo made good its Word to him; muſt needs operate *ſtrongly* with a gracious heart, againſt what-ever might be unworthy of ſuch love: Let the Bait be never ſo aptly ſuited, he will turn from it in a holy diſdain (as good *Joſeph* did) *How can I do this Wickedneſs, and ſin againſt God*, who hath dealt ſo bountifully with me! (2) Nothing more tends to *Recovery* after a fall, than the Conſideration of the *Freeneſs* of God's Love at firſt, and His Mighty Power in *Quickening*, when altogether dead, And that *both theſe* (*viz.* This Love, and this Power) are ingaged by an *Abſolute* Covenant to bring every one that takes-hold thereof unto Glory; and therefore, will receive him, not only *After*, upon Return to his Duty; but in the *Midſt* of his backſlidings He will come and heal him. Gen. 39. 9.

Isa. 57. 17, 18, 21, 22. him. The Lord's way of dealing with *Ephraim*, is an instance pertinent to the case in hand: And in the 44. *Chap.* He doth, as it were, Clench and fasten this Nail in a sure place; *Remember, O* Jacob, *I have formed thee; Thou shalt not be forgotten of Me: I have blotted out thy sins; Therefore return unto Me:* And Jer. 3. 14. *Return, O back-sliding Children, for I am Married unto you,* (to wit, by His Covenant of Election.) To this purpose also is the edge of *Samuel*'s Argument applied, in 1 *Sam.* 12. 20, 22, *Fear not; (ye have done all this wickedness;) yet turn not aside from following the Lord:* As if he had said, your wickedness (indeed) is great, ye have highly provoked the Lord by your casting Him off; yet be not discouraged, as if the Lord would cast-off you; *For, the Lord will not forsake His People;* (But why?) *Because it hath pleased the Lord to make you His People.* And in *v.* 24. he further backs it with the remembrance of the great things God had done for them *afore-time:* Than which, there is nothing of stronger tendency to a Soul's recovery.

III. *From the* [*Personality*] *of Election,*
And
IV. *From the* [*Eternity*] *of its Original,* } I gather in general:

That since the Scriptures have so highly Renowned these two Circumstantial parts of Election, by so *frequent* a mentioning of them; and that, on occasions of the *solemnest* import; We ought not to pass them by as things of *indifferent* notice; But, as being diversly *Instructive*, worthy to be *kept*, and *soberly* contended-for. The *Holy Ghost* doth not use to *inculcate* matters of *Ordinary* observance, or *little* import; But, as noting

to

to us ſome *great importancy* in them; as taxing (alſo) our *ſloth*, and aptneſs to neglect them; and to ſtir-up our minds to make the more *diligent ſearch*, *What*, and what *manner* of things they are; and how to be *improv'd*: In particular:

From the Perſonality *of Election*, I Infer.

I. That it ought to be minded as matter of the higheſt Honour to the Parties concern'd. The Lord illuſtrates *Moſes* at no ordinary rate, when He tells him [*I know thee by Name*] and doubtleſs, intended that *Moſes* himſelf ſhould ſo account of it, and be highly ſatisfied therewith, though deny'd in ſome other things he would fain have had. Thus alſo *Paul* ſignifieth thoſe Eminent Saints, who were his Fellow-Labourers in the Goſpel, That *their* [*names*] *were in the Book of Life*. And our Saviour propounds it to his Diſciples, as matter of higheſt Exultation, That *their* [*names*] *were written in Heaven*. That our *poor inſignificant* Names ſhould be written in God's Book, and laid-up among His Treaſures in Heaven, when the *generality* of Names (even Names of *Note*) are written in the Duſt! let it not ſeem a light matter to us; For this is that *Everlaſting Name which never ſhall be cut-off*. *Infer.* 1. *Exod.* 33. 17. *alizeth* *Phil.* 4. 3. *Iſa.* 56. 5.

II. The *knowledge* of this thing, (namely, that God has thus taken Notice of our *Names*) is a great *Priviledge*: It inlarges the heart to higher expectations; it gives boldneſs (or freedom) of ſpeech towards God; as if nothing were too great for ſuch a One to ask. See how *Moſes* grows upon it; No ſooner, ſays God, [*I know thee by Name*] but *Moſes*, (as rapt into the *Second*, and fain would be in the *Third* Heaven) preſently replies, [*I beſeech thee ſhew me thy Glory!*] *Infer.* 2. *Exod.* 33. 17.

III. As

Infer. 3. *III.* As it is matter of Honour, and Privi-
ledge; ſo it will prove one of your beſt Titles to your Heavenly Inheritance. It will ſignifie ſomething *one day*, (however by *ſome* too lightly eſteemed now) when it ſhall be the great diſtinguiſhing Character between you and the World:
Nehe. 7.64. Whoever he be that derives not his Genealogy from this Regiſter, will be put from the Heavenly Prieſt-hood. The New *Jeruſalem* admits *None*,
Rev. 20.15. but whoſe *Names are written in the Book of Life*: yea, [*every One*] that is not found written *there*, ſhall be caſt into a Lake of Fire: Therefore, *Give*
Ch. 21.27. *all diligence to make your Election ſure.*

Infer. 4. *IV.* It alſo imports Matter of *Duty* from us. When Princes confer Titles of Honour, Lands, or Immunities; they uſe to reſerve ſome kind of Rent, or other acknowledgment, to mind their Subjects (though Favourites) of whom they hold. You have no ſuch way of Owning your great Benefactor, nor no ſuch Means of being Conſiderable in the World; as by bearing the Badge and Impreſs of Him who gave you this Name of Honour. Let *His* Name, therefore, be Named *upon* you; Carry His Name in your *Boſom*; bear it on your *Shoulders*, and the *Palms of your hands*: Let the choice of your *Affections*, the chief of your *Strength*, and the whole of your *Activity*, be imployed for His Honour: Let every thing you do, bear an Impreſſion of Him whoſe *Name* is *Holy*.

Then, from the Antiquity *of Election.*

Infer. 1. *I.* Let the *Ancientneſs* of Electing Love, draw up our hearts to a very dear and Honourable eſteem of it. Pieces of Antiquity, (though of baſe Mettle,

ettle, and otherwiſe of little uſe or value,) how enerable are they with Learned Men! And Anent Charters, how careful are Men to preve them; although they contain but Temporry Priviledges, and ſometimes but of Trivial oment! How then ſhould the Great Charter of eaven, ſo much Elder than the World, and conining matters of Eternal Weight and Glory! hich alſo hath been confirm'd by ſo many Proiſes, Exemplified by Multitudes of Caſes, with Seal affix'd more precious than Heaven it ſelf; All which proclaim the *Eternal Validity* of it) ow ſhould this (I ſay) be had in Everlaſting emembrance, and the thoughts thereof be ve precious to us! Lying down, Riſing up, and l-the-day-long accompanying of us! And how reful ſhould we be, not only to keep this Char- *uncancelled*, but alſo to keep it *clean* from all rts of Duſt and Soil, by which the legibleneſs ereof might any way be obſcured to our ſelves others!

II. Let Election's *Eternal Origine*, be an Ar- *Infer.* 2.
ument for its *Eternal Duration*; and ſo, of the aints Invincible Perſeverance to Glory: That hich is *from* Everlaſting ſhall be *to* Everlaſting; the *Root* be Eternal, ſo are the *Branches*. Sure-, For this good End (among others) is it twice corded in the Revelation, That *their Names* *Rev.* 13. 8. *ere written in the Book of Life* [*from the Foun-* *ch.* 17 8. *ation of the World.*] Namely, to ſignifie and aſure, that the Elect ſhall be *ſafely* and *ſurely* kept om thoſe dreadful Apoſtacies, which the Reſt of he World ſhall fall-into, and be overwhelmed with. And hence (perhaps) it is, that we read of

of *Nothing* done in Eternity, but *Election*, and things *peculiar thereto*; as the *Promise of Eternal Life*; *The Lamb slain*; *The Kingdom prepared*, &c. Election is an Eternal Fountain, that never leaves Running whiles a Vessel is empty, or capable of holding more; and it stands open to all Comers: Therefore come, and if ye have not sufficient of your own, go and borrow Vessels, empty Vessels, not a few; *Pay your Debts out of it, and live on the Rest to Eternity.*

V. *From the Doctrine of Chusing in Christ:*

Infer. 1. *I.* It is an high Demonstration of Gods Love to His Chosen: We may say of it as *Huram* to 2 Chr. 2. 11. *Solomon*, *Because the Lord loved His People, He set His Son over them.* It is also an Eminent Proof of His Manifold Wisdom, to contrive the Blessedness of His People in such a Manner, as should most certainly secure their obtainment of it; most signally illustrate His Love to them; and so, most affectionately win-upon their hearts, and oblige them to Himself for ever. We may hence also discern something of that Immense Greatness and Holiness of God, That though He so Joh. 17. 21. loved His Elect, as to make them *One in Himself*; that Union could not be admitted without a Mediator equal with Himself.

Infer. 2. *II.* Gather hence, your stability and safety: What-ever streight or difficulty you are Entring-upon, drink of this Brook in the way, and lift-up your head. What-ever pertains to Life and Godliness, Grace and Glory, *this* Life, and *that to-come*, is all layed-up in Christ; (as all sorts of Food in the Ark, for those who found Grace in his sight) *All Fulness* dwells in *Him*, and that for

for *you*. He is not only a Root ſtable in Himſelf, but ſtabliſhing to you; Communicating Sap and Spirit to all his Branches: Whiles there is life in Him you cannot die. This is *That* makes the Saints ſtand *Firm* and *Sacred* in the midſt of dangers; *The Evil One toucheth them not*. Let all the Rebel-Crew of Adverſaries (Satan, the World, your own evil hearts) aſſociate themſelves, and take Counſel together, it all comes to nought: Let their Aſſaults be Renewed again and again, they are ſtill beaten off: They gird themſelves, and are broken in pieces; They gird again, and again they are broken in pieces: Thus it is, and thus it ſhall be, to the end of our Warfare; *For God is with us*. This was it made *David* fearleſs, even *in the Valley of the ſhadow of death*, [*The Lord was with him.*] And thoſe three Noble Confeſſors, they walked ſecure in the Fiery Furnace, becauſe the *Son of God was* among them. Therefore Do All, Suffer All, and Expect All, as being in Chriſt, and not otherwiſe. But woe to him that is alone, who when he falls, hath not Chriſt to help him up.

1 *Joh.* 5. 18

Iſa. 8. 9.

Pſ. 23. 4.

Dan. 3. 25. 27.

III. Let this your *Relation* to Chriſt be Evidenced by your *Likeneſs* to him; *He that is joyned to the Lord is one Spirit*. The Holy Oyl that was poured on your *Head*, runs-down to the *Skirts* of His Garments; (*i. e.* to the very meaneſt of His Followers) and they carry a-long the precious Scent with them, where-ever they go; (or ſhould do, as *Paul* did, 2 *Cor.* 2. 14.) It is Natural to thoſe *Married to Chriſt, to bring-forth fruit unto God*; and ſee it be ſuch as will abide the Teſt; endure all ſorts of Weather, and be bettered by it.

Infer. 3.

1 *Cor.* 6. 17.

Rom. 7. 4.

Infer. 4. *IV.* This Doctrine illustrates that of Justification; as shewing *wherein* the true Matter of Justifying Righteousness doth consist; and how it comes to be Ours: *Our* Faith, (or Act of Believing) cannot be the Matter of it, for that it is an imperfect thing; and so, cannot be Reckoned in the place of Perfect Righteousness: For, it must be a Righteousness perfectly perfect that Justifies, as it was a Sin sinfully sinful that Condemn'd. This Righteousness also must be our own (and is) in a way of Right, (as *Adam*'s sin also was) though perform'd in the Person of Another. *Christ* and *Adam* being Parallels in their Head-ship, the imputation of the One's Guiltiness, and of the Other's Righteousness, are Righteously applied to their respective Seeds. And this was a Main End of the Lord's putting Those He would Justifie, into Christ; That He being made Sin, and a Curse for them, They might be made the Righteousness of God in Him; and so, God might be Just in Justifying of them. Faith (in this matter) holds the Place of an *Evidence* or *Seal* of that Righteousness which belong'd to us, as being in Christ, before we believed; and is given us on the account of our Interest therein, *Phil.* 1. 29. that we might apprehend it, and enjoy the Benefits of it: Which is surely, a far better Ground to build our Justification upon, than our weak and imperfect Faith, which stands in need daily of the Righteousness of God, for its own support. 'But let not Faith lose of its due respect; 'It's a precious Grace, and may not suffer disparagement: Though it do not *Originate* your Title to Justification; 'tis the best *Evidence* ye can have

have for it: Though it be not your Peace-maker (Primarily) 'tis yet of that important usefulness, that your Peace cannot be *compleated*, nor can ye know that your Peace is *made*, without it. Your Record is in Heaven, and cannot be pleaded here, (the Court of Conscience takes no notice of it,) until exemplified under the Seal of Faith. 'Tis somewhat like the *Instrumentum Pacis*, where Parties have been at variance; though the Peace be made, and Terms agreed; it has not its full effect, till Ratified on both sides, and exchang'd. Therefore,

V. Make it a main part of your care and business, to get into Christ, and to abide in Him. *Infer.* 5.

VI. *The founding of Election upon Grace, affords us divers useful Instructions: As,*

I. To fall down, and adore the Great GOD for this unspeakable discovery of His Love to Men: It is one of the *Richest* Mercies that He would not betrust us in *our own* keeping: That *Another*, (and He One that had not the least need of us) should be more provident for us than we would have been for our selves; That our *Chiefest Interest* should have the *Highest Security*; That it should be founded upon *Grace*; the Attribute which our Great King most delights to honour: And that He should do it (as it were) against *our Wills*; (For so it is, in as much as to graft our happiness on the Will of *Another*, is contrary to Nature:) Of *all* Bottoms, we should not have pitcht *there*; and yet, in truth, no other ground would hold us: His Name may well be called *Wonderful*; *It is not after the manner of Men; This is the Lords doings, and let it be Marvellous in our eyes.* *Infer.* 1. *Ps.* 113, 28.

Inser. 2. *II.* It shews what Reason we have to discard and Cashier for ever, that Groundless, and blind-fold Opinion, which lays the Stress of Salvation on a thing of Nought; For, what else is the Will of a Frail and Mutable Man? To forsake a Living Fountain, and Rest on a Cistern, a broken Cistern, What folly is it! To cast our Eagle's Wings, and trust to a foot out-of-joynt; who would do it, that is not void of understanding? Surely, *Job* was aware of it, when he professeth, *He would not value a Life that depended on his own Righteousness*, Job 9. 15 with 21.

The Grace of God is little beholden to that Doctrine which would give the Glory of it to a Graceless Thing; And as little have the Souls of Men to thank it for: It feeds them with Dreams and Fancies; which, when they awake *Isa.* 8. 21. will leave them *hardly bestead, and hungry.* Therefore, sit not down under the shadow of that *Gourd*; It hath a Worm at the *Root*; And they will not be held guiltless, nor kept from the scorching Sun, whoever they be that shelter themselves in the Covert of it. It's a Spark of Men's own kindling; wherewith though compassed round, they'l lie down in sorrow. Therefore let those who disrellish this Doctrine, because it founds not Salvation upon *Self*, look well to their standing, and shift from it in time.

Inser. 3. *III.* Fall-in practically with the Doctrine of *Election, as founded upon Grace:* As it was *Grace* which gave you your Elect being; So, let it have your Spirit and utmost endeavour to improve this your being, to the praise of that Grace.

1. Gi

1. Give it the ſole honour of Election's Original: Suffer not Free-will Grace, or any thing elſe, pretend to a ſhare in the Parentage of it: Let not your Faith, whether *foreſeen* or *perfected*, be reckoned the *Ground-work*, or *Motive* of your Election; It is a *Branch* of it, and the *Branch* (you know) *cannot bear the Root:* Even Faith it ſelf muſt not (and if it be right Faith, it *will not*) *gather where it hath not ſtrewed.* Own nothing (therefore) that may detract from the Honour that's due to Sovereign Grace. *Rom.* 11. 18

2. Bear your ſelf upon this Grace, againſt all your weakneſs and unworthineſs: Let not theſe diſcourage you, but rather plead them as occaſions by which *Grace* will be manifeſted, and ſhew it ſelf to be what it is. Thus did *David*, *Pardon my Sin, for it is great:* And *Moſes*, when all that People's Obedience could not furniſh him with an Argument for God's continuing His Preſence with them; What's his Plea? They are an *honeſt ingenuous* People? *Tractable to thy Commands? Pliant to thy Will? They are worthy for whom thou ſhouldſt do this; For they love thy Company, and have built Thee a Tabernacle?* No, there is none of this Stuff in it: But, *Let my Lord, I pray thee, go with us; For it is a ſtiff-necked people; their Neck is an iron ſinew, and their Brow braſs;* Therefore, go thou with us, to better us, to ſoften us, and to pardon us: And by *this* ſhall the freeneſs of thy Grace appear to us: For, *How elſe ſhall it be known that I and this people have found Grace in thy Sight?* But yet, withal; *Pſ.* 25. 11. *Exod.* 34. 9. *Iſa.* 48. 4. *Exod.* 33. 16.

(1) Look that you make not a light Matter

of your Sins or of your Sinfulneſs: you cannot think bad enough of your ſelf or of them, nor be too much humbled; Oncly, be not caſt down.

(2) Uſe the Means that Grace hath appointed; Watch and be Sober; Watch unto Prayer; Put on the whole Armour of God, and keep it cloſe about you; Your Sword and your Shield, be ſure you forget not: But ſtill let your eyes be towards the hand of Grace, through Chriſt, for Counſel, Strength, Agency, and every good thing; And depend on It for *conſerving* and *actuating* the Grace It hath wrought in you, as Plants do on their Roots: The Spouſe, after Married to Chriſt, prays to be *Drawn to him.*

Cant. 1. 4.

(3) What-ever befalls you, Remember the Good pleaſure of God is in it; *Hold your peace as Aaron* did; or if you muſt ſpeak, *let your ſpeech be ſeaſoned with Salt*, [*It is the Lord, let Him do as ſeemeth Him good.*]

Levit. 10. 3.

1 *Sam.* 3 18.

Other uſeful Inſtructions from the Doctrine of Election in General, and Together.

Infer. 1. I. It being a Doctrine of ſo great Importance, be not indifferent about it; Put your ſelf on the tryal touching your intereſt in it, and bring forth your evidences for it: Obſerve what are the properties of God Elect, and ſee if they ſtand on your ſide:

1 As touching the Great buſineſs of Salvation, Do you ſubmit to *Mercy* without Indenting, and making terms with God? Have you laid your ſelf at his feet, with [*Peradventure He will ſave me, alive?*] And if He ſay, I have no pleaſure in thee;

Lo,

Lo, *here* I am, and *here* I will lye: If I muſt periſh, I'l-periſh *here*; I cannot die in a better place or poſture. Thus did *Job*, when the Lord ſeemed to ſet himſelf againſt him, as reſolv'd to deſtroy him; yet ſtill he reſolv'd to Truſt in Him, and to hold-faſt his Integrity. This is a Love *more Noble*, and of an *higher Extract*, than thoſe are acquainted with, who Conclude, That upon their doing *This* and *That*, (which they ſuppoſe every Man hath power to do) they ſhall be ſaved: For, ſuch kind of love is *Mercenary*; He will not ſtir, nor look towards the Vinyard, until he have agreed for his penny; (which yet, he is not content-with when he has it:) The Other goes-in and fals to his Work, and leaves to his Maſter, to give him what is meet; which alſo he leaves to his *Maſter's* Judgment, and not his Own: and truly, he ſpeeds ne'r the worſe for his ſo doing. (But I would not be taken to intend a Contentation or Willingneſs to be deſtroyed; This, I hope, is cleared afore, under the firſt general Head.)

Job. 13:15;

Mat. 20. 2, 7, and 10.

Pag. 28.

2. Do you Own God's Sovereign Commands without diſputing? *Abraham* did thus, in the buſineſs of *Iſaac*; although he could not ſee how the Promiſe of God, and the killing of his Son, could ſtand-together; And ſo will *Abraham's* Children do. They know that their Lord is a Great King, hath abſolute Dominion, giveth account of none of his Matters; What He is pleas'd to command, their duty is to obey, without asking a Reaſon Why? Or, how will theſe things conſiſt? Such demands become not the lips of thoſe who live upon Grace.

3 Doth your love towards God, hold the ſame

Course that His love hath done towards you? All that God hath done, or will do for His Chosen, is the Product of *Electing love*: Does all your Obedience rise from *Love*? And does this love of *yours* grow out of *His*? Is His Electing love the *Root* of it? Is all that you do towards God, in a way of *Gratitude*? and with design to glorifie His Grace? And when the Lord seems to go from you, do ye follow the harder after Him? as He, for a long time, followed you, waiting that He might be Gracious unto you. This is truly a God-like Love; the eminency whereof lies in this, That he loved us when enemies to Him; and loved us into a likeness to himself: Answerable whereto, we shall love Him, even whiles our fears may apprehend Him to be our enemy; and through the power of His Love secretly working in our hearts, go-on to love Him, until the Glory of the Lord be risen upon us: You could
1 *Joh.* 2, 19. not *thus* love God, if He had not loved you *first*.

4 Do you Rejoyce in the thoughts of Electing love, *What* it is, and *Whence* it came? What it hath designed you for, and will bring you unto at last? Is it your delight to converse with the Book of life? And do you rejoyce more, That your Names are written in Heaven, than if Devils were subject to you? When your flesh and your heart fail you, do you look-to Electing Love as your Strength and Portion, and count it a *Goodly heritage*? Do you aim at That which Electing Love designed you for, and because so designed; if by any Means you may attain to it? And are you better satisfied to be at the Good pleasure of God, than at your own? And bless his wisdom and Grace, for under-

dertaking the disposure of your Eternal Interest? Such fruit could not be, but from *that Seed of God.*

Let me add a few tokens more of True love, according to its ordinary acception and conduct among Men.

1. He that loves another, will delight in his presence, and seek Occasions of Conversing with him.

2. Being absent, he thinks much upon him, and gives welcome entertaiment to whatever may be a Remembrance of him.

3. He will seek the Well-pleasedness of him who is the object of his Love; By presenting things lovely to him; By avoiding whatever may disgust him; By a wary preventing, or speedy removing, what might give the Other occasion to be jealous of his love to him.

4. He will candidly interpret whatever might seem a declining of the Others love to him; and not be satisfied until it be recover'd, or better understood.

Infer. 2.

II. If you be of this happy Remnant of Election, Then look for ill usage from the World: The Men of the World have always hated God's Elect, and will: Why did *Esau* hate *Jacob*? because of the blessing: And our Saviour expressly to His Disciples, *I have chosen you out of the World; [Therefore] the World hates you.* Whiles in nature, they love the World, and the World them: But when Election breaks-forth in its fruits; when once they are *Called according to purpose*; then a Man's enemies will be those of his own house. And hence it is, that the very Doctrine of Election is so disgustful to the World and contended-against; wherein I wish that

Gen. 27. 41.

Joh. 15. 19.

some

'some of the Elect themselves were not (unwit-
'tingly) involv'd. Therefore, think it no
John 15. 18, 19. strange, but take it as an Appendix of Election,
as a part of *That* you were Chosen unto; and as
Heb. 2. 10. That by which (partly) you must be fitted for the
main End: Your Lord Himself was made perfect
Rom. 8. 38; ch. 6. 5. through Sufferings; and Those *Foreknown*, Pre-
destinated to be conformed to their Head, in
Suffering as well as Glory.

Infer. 3. *III.* Having trusted Electing love for *Eternal Salvation*, see you distrust it not for things of *less-ser moment*. When the Lord ordained you to life, He ordained also all those various occurrences, Windings, and turnings, you should be exercised with in your way thither; And ('tis sure,) He does nothing in vain. There is need of all sorts of weather for the Earth's good; All-fair would destroy it. Know it therefore of a Truth, that all your concerns were fore-determin'd of God; and that so *well*, that all your prudence and love to your selves could not mend it; Nor can all your Care, and Solicitude alter any of them, either as to Matter or Form; No, not to change the colour of an
Mat. 6. 29. hair; Therefore, *Take no Thought.*

But whence is it, That Believers, who have trusted God for their Souls, should yet make difficult of Trusting Him for their Outward Man? And so comber themselves with unprofitable burden?

Earthly things are nearer our Senses; and thence we are more sensible of the Comfort of them, as also of their want: They also seem more

more within our line and compass; and so we Reach more earnestly after them, and are answerably troubled, when we fall-short: whereas we should carry it for temporals, as we do (or should do, rather) for our Souls and Spiritual portion; that is, look to our present Duty, be diligent in our place, aud *Content with such things as we have*; bearing our selves as becomes the children of such a Father, so Rich, Wise, Bountiful, Tender, and Faithful to us; who always gives the best supply; and *That* in the best Proportion, Manner, and Time. *Heb.* 13. 5.

Have therefore your Faith *exercised*; as about the Greatest, so also about the smallest and commonest matters; (Use Grace and have Grace;) It is *want of Use* makes lame of your right hand; and *Much Using* renders more useful. Faith is the head of your Spiritual senses; and if *That* be active, the Rest cannot be idle, nor much at a loss. Faith also is a plain Dealer; it represents things as they are; shews them in their true dimensions, with their use and end. See therefore, that you never hold a Consultation, unless Faith be present, yea and *President* too; else *All* will be in disorder at once: One Act of Faith shall sooner remove the Mountain, than all the Cattle on a Thousand hills.

Lastly, You that have closed with this Truth, and having made diligent search, do find in your selves *those Marks of Gods Elect*; sit down and take the comfort of it; let this Joy of the Lord be your strength; Eat your bread, and drink your wine (or *Water* either) with a Merry heart, since God hath accepted you. If *David*'s heart *Infer.* 4.

heart was so taken with that temporal favour which chose him to be King before the House
2 Sam. 6. 21. of *Saul*; how should our Souls be rapt into the third Heaven, That *We* (poor-unworthy-wretched-we) should be taken into that *Peculiar favour* in which the *generality* of *Men* have nothing to do! How should it affect our hearts, and raise up our Spirits both in all Active obedience, (as *David*, who danced before the Ark with all his might;) and also, to all long-suffering with joyfulness; as *Paul*, and other Chosen Vessels, who rejoyced in tribulation; because this love of God was shed-abroad in their hearts.

Art thou of those who are *Wise* and *Noble* according to the flesh? Be filled with an holy amazement, and exultation together, (Rejoycing with trembling) That the great GOD (to whom thou wast no more than others thy Consorts that are left; and who commonly chooses the *base and foolish*, thereby to Magnifie His Grace) should thus go-out of His way to call-in *thee*; and hath also made His Call *Effectual* to thee; even *then*, when thou wast environ'd with a world of temptations to obstruct it. And if thou be a man of *low degree*, (poor, weak, foolish, of no account among men, even as one that is *Not*) and hath the Lord regarded thee in thy low estate, and magnified thee, by setting His love upon thee? Hath He taken thee from the dunghill to set thee among *Princes*; even the Princes of the World to come? This is *that* Exaltation
Jam. 1. 9. which the poor should alwayes Rejoyce in. Were you the *Head* instead of being the *Tail*; Were the Necks of your enemies *under your feet*; yea,
were

were the Devils themselves made subject to you; It could not afford you the thousandth part of that Cause of Rejoycing, as that *your names are written in Heaven*. Are other men prosperous in the World, and free from trouble, whiles you are reduc'd to a low estate, and chastened *every* Morning? Have (perhaps) but an *handful* of Meal, and a *little* Oyl in a Cruze, *&c.* Yet think not your portion *Mean* or *hardly* dealt-out: your good things are to come; They are growing in the other world; And at the time of Harvest, the Lord will send His Angels for you: yea, your Lord Himself will come and fetch you thither; and you shall be *for ever* with Him, in whose presence is *Fulness of joy*, and at whose right hand are Rivers of Pleasures for *evermore*: And then you will *Sing* [*The lines are fallen to me in pleasant places*;] At least, *say* so Now. As *Abraham* dealt by his Concubines children, so doth God by the *Ishmaels* of the World; He gives them portions and sends them away; but the Inheritance He reserves for His *Isaacs*; To them He gives all that He hath; yea, even *Himself*: And what can we have more!

Of

OF REDEMPTION.

IN *this* Point we are equally concern'd with *that* of *Election*, as the Great Comprehenſive *Means* of bringing about the Greateſt *End*, *viz.* he Glory of God in the Salvation of His Choſen. Redemption is not another Foundation diſtinct rom Election; but the chief Corner-ſtone that lection hath laid of the World to come.

That our Lord Jeſus Chriſt hath a *Body* or *hurch*, to whom He is *Head* and *Saviour*; is ot ſuppoſed a Queſtion. But, *Who* they are that o make-up this Body; whether the *Whole* of *Mankind univerſally*, or *Some particular Perſons*: Whether He had in His death the ſame reſpect to *All* as to *Some*: And whether *Any* of thoſe he died r, may miſs of the benefits accruing by His death; e queſtions of great Import, and worthy a ſeri- s deliberation: And the rather, becauſe they e Points too lightly Diſcourſed of by many. To eſolve which, is the ſcope of the preſent Diſ- urſe; which I caſt into three Branches.

I. *That the Body or Church of Chriſt conſiſts of Elect Perſons.*

II. *That for Theſe it was that He laid down His Life.*

III. *That the intent of His death cannot be fruſtrate.*

For the [1] *of These.*

By this [Body or Church] of Christ, I understand the Designed Subjects of his Spiritual Kingdom, or Members of His Mystical Body, to whom He was appointed by the Father to be Head and Saviour; and They to stand related to Him as their Prophet, Priest, and King: Which threefold Office He bears *peculiarly* towards the *Elect*, The Church of the First-born, and Heirs of the World to come. And of *These* doth His Body consist: *i.e.* It is made-up of *These* exclusive to *Others*; Their number is certain and intire, and cannot be broken, either by Addition or Diminution. Of *this*, the Tabernacle was a figure, 1. In respect of its Symmetry or Proportion of parts; which induced a singular beauty upon it; Towards which, Nothing could be added, nor any thing abated. 2. In that all the parts and Dimensions thereof were predetermined of God; and not left in the least, to humane Arbitrement or Contingency: And these are expresly said to be *Patterns of things in the Heavens*; that is, Of the Heavenly Temple, or Church of the First-born which are written *There*.

Heb. 9. 23. *compared with* 12. 23.

This Conclusion, (viz. *That the Body of Christ consists of Elect persons,*) *is drawn from such premises as these*;

1. In that our Lord and Saviour so manifestly shews Himself concern'd for the *Elect*, as having some *peculiar* Interest and Propriety in them, and charge of them. With *These* his delights were

from

from Everlasting, *Prov.* 8. And as soon as they were *actually* in being, He began His *actual* Converses with them: and therein did even *confine* Himself to the *Elect Seed*. With what unbelievable Patience and Goodness did He superintend the Church or Elect Nation, forty years together in the Wilderness! bearing them as on Eagles wings, and tendring them as the Apple of His eye! And when he dwelt upon Earth, He went not beyond the bounds of the Holy Land; where also all His delight was among the *Saints*. *These* He made His Consorts, and Men of His Councel. And when ye find Him with *others*, it was for the *Elect's* sake that were among them. How frequently, and with what well-pleasedness doth He speak of These! Professing His love to them, and that according to the highest pattern, *John* 15.9. *As the Father hath loved Me, so have I loved you.* And how great things He would do for them; Not to the *Halfing* of His Kingdom, but the laying down of His life for them; Gathering them in, Raising them up, and giving them to sit with Him in His Throne. But, for the World, He takes little notice of them, except with a kind of contempt and Comination; *Let them alone: Shake off the dust of your feet: Give not that which is holy unto dogs*, &c. Yea, though they seek Him, they shall not find Him. But for His Elect, He is found of them, even whiles they think not of Him: The Instances of *Matthew*, the Woman of *Samaria*, the possessed *Gadaren*, His People at *Corinth*.... The Records of it. And all this, because These are His *Portion*, and the *Lot of His Inheritance*, they are the *Men which the Father gave him out*

Acts 7.46 48. *Ps.* 16.3. *John* 10. 15, 16. *ib.* 6.40. *Rev.* 3.21 *Joh.* 7.34. *Isa.* 65.1. *Deut.* 32. 9, 10.

of the World, John 17. 6. & 16. *ch.* 18.38. For, As Christ our Head is not of this World; so neither is his Kingdom, nor the Subjects of it.

It is true, The Father hath given Christ to be Head over *All*: But, His Headship over Men in *general*, and His Headship over the *Church*, have a far different respect and consideration: He is God of the *whole Earth*, but *Jeshurun's* God in a way peculiar to His *Chosen*, *Deut.* 33.26. *Isa.* 44.2. An Headship of *Dominion* He hath over *Rebels*; and service He hath from them, (though they think not so, nor intend any thing less:) *Nebuchadnezzar* was His hired Days-man against *Tyre*, and *Cyrus* against *Babylon*; whose right hand He held, though they knew Him not: So *Moab was his Washpot*: But, for the *Elect*, they are His *natural* Subjects; (though *not naturally* so:) They are *His* by another *title*, and to another *End*: and so intimate is the Relation between *Him* and *Them*, that they are said to be *Of His flesh, and of His bones*: They both have one Soul and Spirit; He and They make *one perfect Man*.

Ezek. 29. 18. *Isa.* 45.1. *Ps.* 60.8. *Eph.* 5.30. *ch.* 4.13.

That the whole World is put in subjection to Christ, is for the *Elect's* sake; the power He hath over *others*, is in order to their Salvation; *He is Head over all things to the* [*Church*;] that is, To Subject, Dispose, and Order all for the Church's good; As in the seventeenth of *John*, He is said to *have power over all flesh, that He might give eternal life* (not to all He hath power over, but *to as many as the Father had given Him:* Which [*Giving*] imports [*Election*] as going afore it: And therefore He says in v. 6. *I have manifested*

Eph. 1.22.

fested thy Name to the Men which Thou gavest me out of the World: *Thine they were*, (that is, by Election) *and thou gavest them Me*: It may be said of *them*, as in *Heb.* 10. 5. *A Body hast thou prepared Me*; which though chiefly intended there of His humane Nature, as true it is of His Body Mystical; *All the Members of which were written in God's Book* (of Election) *when as yet there was none of them.* He therefore prays for *These* as a party *distinct from the World*, and Given to him for an *higher End*; as appears by comparing the 2, 6, 9, 21, 24, 26, verses of that 17 of *John*. Ps. 139. 15.

II. We find, That [*Church*] and [*Elect*] are but two several Titles of the same Persons, in a several respect: [*Elect*] as Chosen of God to Salvation; and so, they are called *The Church of* [*God*,] and said to be *Sanctified by God the Father*, Jude v. 1. And *the Church of* [*Christ*] as given or committed to Him by the Father in order to that Salvation, *John* 17. 6. It was this Church to whom the Apostles inscribed their Epistles, where we find them sometimes intitled [*Beloved of God*] Rom. 1. 7. Sometimes, *The Church of God*, and *Sanctified in Christ*; 1 Cor. 1. 2. At other times, *Saints* and *Faithful Brethren in Christ*, Col. 1. 2. Then, *Churches of the Saints*, 1 Cor. 14. 33. And *Church of the First born*, Heb. 12. 23. And sometime, expressly [*Elect*] 1 *Pet.* 1. 2. By all which is signified, That the Church of Christ consists of *Elect persons*: That these various Appellations, are but so many terms indifferently used about the same Subject; and *All* as Notes of distinction from the *World*.

When Chriſt ſhall appear in His Glory, then ſhall His Members be gathered to Him; *Zech.* 14. 5, *The Lord my God ſhall come, and* [*all the Saints*] *with thee.* And *Paul* (diſcourſing the ſame thing) ſays, *They that are Chriſt's at His coming*, 1 Cor. 15. 23. which ſhews, That they are Chriſt's ſo as others are not. And that it is meant of Elect Perſons, appears by our Saviour's own words, when ſpeaking of that His Coming, and of the ſame Perſons who are ſaid to be *His*, and to *come with Him*, He gives them expreſly *That* Denomination, *He ſhall ſend forth His Angels, and they ſhall gather together His* [*Elect*] Mat. 24. 33. But, as for the *Reſt* of the Dead, *they lived not again till a Thouſand years after*, Rev. 20. 5. Therefore, theſe [*Reſt*] were no part of *This* Body. It may alſo be noted, That thoſe who did not Riſe with the Saints, are ſpecified here by the ſame Word or Note of diſtinction, as Thoſe *Not-Elected* are in *Rom.* 11. *The Election hath obtained, and the* [Reſt] *were blinded*, v. 7. And that Thoſe who had part in the *firſt Reſurrection*, are the ſame perſons that are *written in the Lamb's book of Life*, is evident, by comparing *Rev.* 20. 4. with *chap.* 13. 8.

III. It was of Neceſſity, that the Body or Church of Chriſt ſhould be compoſed of the *Elect Seed*;

1. Becauſe none elſe were *fit* to be of this Body, but ſuch as ſhould be *like* the Head of it. Carnal Members would be as uncomly to a Spiritual Head, as one of the Brutes to be *Adam*'s Companion. The King's Daughter-elect (to make her a ſutable Match for his Son) muſt be *all glo-*

rious

rious within: Not only of the ſame outward metal (for ſo were thoſe other Creatures with *Adam*) but made in the ſame Mould, and indued with the ſame Spirit and Underſtanding: There muſt be a congruity in all the parts throughout: They muſt be copies of Him; each one reſembling the Children of a King: If the Head be Heavenly, ſo muſt the Members: They cannot walk together, if not thus agreed. *Judg.* 8. 18.

2. This likeneſs to Chriſt is proper to the Elect; It's a Royal priviledge intailed upon them, and cannot deſcend or Revert to any out of that line. That this likeneſs to Chriſt is requiſite to all His Members, and alſo peculiar to Elect Perſons, are both atteſted in Rom. 8.29, *Whom He did foreknow, He alſo did Predeſtinate to be conformed to the Image of His Son; that He might be the Firſtborn among many Brethren*: Which implies, that the *Fore-known* (or Elect) only are predeſtinate thereto; and, that were it not for Predeſtination, the *Firſt born* ſhould have but a thin Aſſembly to Preſide amongſt; (indeed, nothing but blanks for His great adventure and long expectation.) In *Eph.* 1. 3, 4, 5. he further appropriates theſe Spiritual bleſſings (by which Men are conformed to Chriſt) to the ſame perſons; *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly things in Chriſt*; [*According as He hath Choſen*] *us in Him*: -- *Having Predeſtinated us to the Adoption of Children*, &c. By theſe two Scriptures it appears, that *God's Children* and *Chriſt's Brethren*, are the ſame Perſons; and that they were made ſo by Election. But, are Chriſt's *Brethren* and His

Church the same Persons? Take your solution from Heb. 2. 12, *I will declare thy Name unto my* [*Brethren*;] *In the midst of the* [*Church*] *will I sing praise unto* Thee.

3. This *likeness to Christ* is not attainable by
Eph. 1. 4. *any* without first being in Him as their Head; For which cause the Elect were Chosen *in Him*. It is out of Christ's fulness that all Grace is received: and in order to that Reception, there must be *Union*: The branch cannot bear fruit of it self,
John 15. (nor indeed be a branch) unless it grow out of the Vine. For which cause and end, the designed Members of His Body were separated from their wild Olive root, and put into Christ by Election: And hereby they are made partakers of the fatness of that Heavenly Root; (*i. e.* of the Spirit of Christ, which is called the Anointing, in 1 *Joh.* 2. 27.) In this respect the First and Second *Adams* are set forth as *parallels* touching headship to their respective Bodies. As from *Adam* their natural Head, all Mankind have derived their natural being; So from Christ their Spiritual Head, do all the Elect Seed receive their Spiritual being and Nature. On which account he is stiled *The everlasting Father*, and They *His Children*, Isa 9. 6. Heb. 2. 13. They were all in Christ from Eternity, in as just (but spiritual) a Reality, as Mankind in *Adam*, or *Levi* in *Abraham*'s Loyns when *Melchisedec* met him. *Eve*'s production (as to the manner of it) was paternal of this: She was
Gen. 2. 21. 23. made of *Adam*'s substance; but she came not out of his Loyns, but out of his Side: So is the New Creature extracted out of Christ's; They are *bone of his bones, and flesh of his flesh*; (spiritually under-

understood.) And none can thus proceed from Him, but such as were in him *Decretively* by *Election*: Men are blessed with these spiritual blessings, as being in Christ, and not otherwise: *Eph.* 1.4, *Tit.* 3.5, 6.

Inferences.

I. Let no Man pretend to this Honourable Relation of Membership to Christ, without something to shew, by which he may warrantably avouch it: The currentest Mark will be your *Conformity*, not to Men, or Self, but Christ Jesus your Head: it is *That* must denominate you *Christians indeed.* At latter day Christ will know none but such as have made their *Robes white in the blood of the Lamb.* All hang-by's and Ivy-claspers will then be shook off; and those onely retain'd that have His substance in them. Many shall come and plead their Works; what they have *been*, and what they have *done*; and their old Hypocrisie will be so immovable and impudent, that they'l even expostulate the matter with Him; *Have we not Prophesied in thy Name, and in thy Name cast out Devils, and done many wonderful Works?* Of whom our Lord will profess, that *He knows them not*; No, nor He *never knew them.* His own He knows by their *likeness* to Him; He knows, and cannot but know the Members of His Body; *My* [*Sheep*] *I know, but who are ye?* will He then say to all that are but *Professing* Members of Him: which will (indeed) be a doleful conclusion of their groundless (though specious) confidence: Look to it therefore in time. *Inf.* 1. Mat. 7. 22 v. 23.

II. We

Inf. 2. II. We gather hence, the safe and Honourable estate of the *Church*.

1. 'Their state is Honourable. If the Woman's Dignity rise in proportion with that of her 'Lord, how highly dignified is the Spouse of Christ, 'in having the *Son of God* for their Head! That 'Seed of *Abraham* which the Second Person took 'on Him, was instantly ennobled with a Glory be- 'coming the Son of God, and the Head of Princi- 'palities and Powers; and no more to be consider- 'ed meerly after the Flesh: In like manner, ha- 'ving accepted those His Church is composed of, 'He communicates to them of His own Condition *John* 17. 22. 'and Nature; *The Glory His Father had given 'Him, He gives to them:* and notwithstand their 'former and Natural baseness, He reckons them 'now as One with Himself; and according to what 'He will make them at last. A Tincture thereof 'He gives them here in Regeneration; which also 'He carries-on from Glory to Glory, and at His 1 *John.* 3. 2. 'appearing it shall be perfected: They *shall be like 'Him* indeed. To say of the Church's Head, That 'He is the [*Son of God*] is to give Him all Ti- 'tles of State and Honour: 'tis That which every 'Knee must bow-unto. His Glory is so incom- 'prehensibly Glorious, that we shall sooner be 'lost in searching into it, than compass *Encomiums* 'worthy of such a Subject: I therefore say no 'more of it: Nor can more be said (in so many 'words) to Illustrate the *Church*'s Glory, than 'that She is the *Spouse of Christ*; Hence the Glory 'of our Religion, and of its Real Confessors.

And,

And, let it be noted, that it is not a bare *titular* or *temporary* Dignity they are veſted with; but that which is *Real*, *Solid*, and *Durable*. Princes confer *Titles* of Honour, but cannot infuſe *Diſpoſitions worthy* thoſe Titles, nor keep them from Degenerating: Chriſt, as Head of the Church, does both; He derives into His own, His own Princelike Vertues; and that as really, (and intelligibly too to thoſe that partake of them,) as the Vine its ſap into its Natural Branches. What a Labyrinth is it both of Honour and Conſolation, That the Blood-Royal of Heaven runs in their Veins, and will never out! 1 *John* 1. 1, 2, 3.

'But, true as it is, how few do believe it? And of thoſe few, who is it that lives-up to the Faith of it? Two Ends (therefore) I mention it for; 1. To bear-up your Spirits againſt the World's frowns and calumnies, which the ſerious thoughts of your Relation to ſuch an Head, may well counterballance and relieve you againſt. Princes in Exile, (or, if in their own Countrey unknown and meanly Attended) are but coarſly uſed; (and we marvel not at the matter) which yet the thoughts of their High-birth, and confidence of Reſtorement, do mightily ſupport them under: Much more ſhould the Sons of God (whoſe Deſcent is not Reckoned from the Kings of the Earth) having ſtill in their eye their Divine extract, with that Circumferent Reward that's coming, bear up their heads in a Prince-like manner! and for the joy that is ſet before them, both endure the Croſs and deſpiſe the ſhame; untill they come to be Exalted, not onely above thoſe Nick-names the World now impoſes on them; but above the

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'most Honourable Names and Sereneſt Titles that
'are found under Heaven! *Then* ſhall it be known
'*Who you are*; your Luſtre ſhall be no longer hid;
'thoſe that deſpiſe you now, ſhall *lick the Duſt of*
*Iſa.*49.23 '*your Feet*: And then ſhall be accompliſhed that
*Pſ.*72.9. 'great word of your Saviour, (and that as *ſurely*
Joh. 17. 'as if it were *done already*,) *The Glory which*
22. 'Thou *gaveſt me*, *I have given them*: yea, *you*
*Rev.*3.21 '*ſhall ſit with your Lord in His* Throne. Beſides,
'(which alſo ſhall add to that day's Solemnity)
'This thing ſhall not be done in a *Corner*; but,
'as ye have been openly reviled, ſo ſhall ye have
'a Publick Vindication: *The great* Trumpet *ſhall*
*Iſa.*27.13 '*be blown in the Land*; The *Arch-Angel with the*
1 Theſ. 4. 'Trump *of God* ſhall come, and that with ſo ſhrill
16. 'a Note, that Heaven and Earth ſhall ring-again;
'and this ſhall be the Tenor of his Song, *Ariſe*,
Iſa. 60. 1, '*ſhine*, *for thy Light is come*, *and the Glory of the*
& 20. '*Lord is riſen upon thee*; [*and ſhall Set no more.*]
*Jer.*30.17 'Thus *ſhall it be done to* Zion, *whom no Man* (now)
'*ſeeketh after.*

2. Your Honourable *ESTATE* Obliges to an Honourable *Deportment*, both towards your Head, your Selves, and Fellow-Members.

1. As touching your *Head*. 1. Own His Supremacy, giving Him preheminence in all things: Call no Man on Earth Maſter; (*i. e.* in point of Faith:) Give unto *Cæſar* all that belongs to him; yet ſo, as ſtill to reſpect Chriſt as ſupream Lawgiver. 2. Submit to his Government; ſteer your Courſe by his Counſels, and follow his Conduct: Go after him where-ever he ſhall lead you, let all your Senſes have their Seat in your head; let every thing be underſtood by you, according to his Senſe

and

nd Interpretation of it: And, if there needs an Argument to back the Exhortation, that Ordinance [*Thy deſire ſhall be to thy Husband, and He ſhall Rule over thee*;] is as true and cogent concerning Chriſt and the Church. 3. Expoſe your ſelf for him, ſtand between him and wrongs; Preſerve his Honour and Intereſt, with the utmoſt hazard of your ſelf; let Life and Death be as things indifferent to you, ſo *Chriſt may be magnified in you*. 4. Look to your head for ſupply of all Grace, from his fulneſs it is to be had, and nowhere elſe: hold to your head, leſt Notions beguile you of your Reward. Be alſo ſure, that you keep to your Place and Duty, leſt you miſs of the Nouriſhment that belongs to you: A Member out of its place, is (for the time) as a Member cut-off. 5. Laſtly, Adorn your head by your daily aſpiring to a nearer reſemblance of him; ſhew forth his vertues; Be holy as he was; Let all your Fruits be ſuch as are meet for ſuch a Root: *God the Father* is the head of *Chriſt*, and he bore the expreſs *Image of his Perſon*, in all that he did; *He could do nothing but what he ſaw the Father do*: So do you by your head Chriſt; make him your Example: and in Order thereto, Live upon him as your immediate Root, and give him the honour of his own productions; remembring withal, That every ſlip of yours caſts ſoyl upon him.

Gen. 3. 16. *Eph.* 5. 24. *Phil.* 1. 20. *Col.* 2. 18, 19. *Joh.* 15. 4, 5. *Heb.* 1. 3. *Joh.* 5. 19.

2 'There is alſo a reſpect due to your ſelves: '(A ſuperfluous *Item*, one would think, yet needful.) There's aptitude enough to honour our 'ſelves; but, as belonging to ſuch an head, is too 'much un-thought-of. Things that well enough 'beſeem the common rank, would be a diſgrace to

'Perſons

'Persons of honour: The Kings Daughter should 'be known by her outward Garb; [*Glorious 'within*] and *Clothing of wrought Gold* de- 'cypher the same Person, and may not be separa- 'ted. Ye have an *High Calling*, *Walk worthy* of 'it, and shew your thankfulness by an humble re- 'tribution; honour That which honours you, by 'comporting with its end: Make not your self 'cheap; stoop not beneath your degree, Make
Ps. 57. 9. '*Christ* alone the Object of your Love, Delight, 'Dependence; to do otherwise is to *debase your 'self*. The Church is the Glory of Christ; its 'Members therefore should think themselves too 'good and too great to be spent on the World; 'and the World too mean and empty to afford 'them either Satisfaction or Adornment. A Cir- 'cumspect walking, Soberness of Mind, Humi- 'lity, Self-denyal, with a Meek and Quiet Spirit, 'are Jewels of price, and Ornaments indeed; By 'these the invited Guests should distinguish them- 'selves from Intruders; and *Real* Christians from '*meerely Nominal*. In Christianity it's no Badge 'of Pride or ill husbandry, to wear your best every 'day; (yea, we should not be seen without it:) 'Much wearing will better it, and it cannot be 'damaged but by lying-by. Your *Bodies* too, 'are worthy of Consideration, and not a little: 'They are the Figures of Christ's Humanity, and 'Temples of the holy Ghost; therefore keep them '*unspotted*, and Profane them not, either by fa- 'shioning them to the World, or subjecting them 'to servile Uses. But, I would not cause any to 'erre: *These* (though Ornaments) are not 'your Righteousness: When ye stand before God,

'ye

'ye muſt put-over all the *Righteouſneſs of your 'Lord and Mediator*: (the Prieſt's holy Gar-'ments were to be ſprinkled with Blood, *Exod.* '29.21.) *This* was That the ſpeechleſs Gueſt wan-'ted, and was therefore caſt-out, (though not 'diſcriminable by them that ſtood by:) *Abra-'ham* was juſtified by *Works* before *Men*; but, 'before *God*, it was the Righteouſneſs of Chriſt, 'wherein by Faith he ſhrouded himſelf: *Faith* 'juſtifies the *Perſon*; and *Works* juſtifie his *Faith*, 'both to himſelf and other Men.

3. Then carry it towards your Brethren as Members of the ſame Body. 1. Uſurp not upon them, as if more than a fellow-member with them: Judge not the ſtrong, Deſpiſe not the weak; Who made thee a Judge? There's none but hath need of forbearance from others; though, for moſt part, they that need it moſt, are moſt backward to yield it: But this take for a Rule, That the leſs you ſee your need, the more need you have of it. 2. Intrude not into anothers Place and Office; each Member hath its own, to which it is fitted: *This* it beſt becomes, and *Here* it is moſt Uſeful; elſewhere it would be both uſeleſs and a deformity; (as a Finger tranſpos'd, and out of its own Joynt.) 3. 'Shew your Co-member-ſhip by your Love and tender regard towards others; *Have Compaſſion on the Ignorant, and thoſe out of the way,* (as your Head towards you.) If one be weak or wounded, let him that is ſtrong and whole, ſupport and bind it up: If one foot ſtumble, let the other ſtep in for its help; *Conſider thy ſelf, leſt thou alſo be tempted.* Members of the ſame Natural Body need no Arguments to perſwade to this duty; *Heb.* 5. 2. *Gal.* 6.4.

duty; they do it by instinct. Our want of Compassionateness towards others, (though it shall not dry-up, yet) may much restrain (at least in our apprehension) the Springs of Christ's pity towards our selves. 4. Lastly, Let the good of the *whole* have preference before a particular part; and let that of a *lower* use deny it self for the safety and assistance of that which is more Noble: This, in a degree, is to lay down our Life for the Brethren. He that in these things serveth Christ, is acceptable to God, and approved of Men; and a good Evidence it is of your Membership to Christ.

'2. The Church is *safe*: The Son of God being their Saviour, bespeaks aloud their security; 'though compassed round with dangers and deaths, 'they are still more than Conquerours; they lye 'open towards Heaven, whence all relief comes; 'and that Avenue cannot be stop'd. If ye speak 'of Principalities and Powers, which rule in the 'Air; Christ has a Power above them, they are '*under His feet*. Their Power of hurting lies 'much in their *Subtilty*; but, even in *this* they 'are still circumvented: the Devil has (from the 'beginning) been a Lyar to himself. His first 'bait in tempting was, [*Ye shall be as gods,*] when 'his meaning was, to make us like himself: but 'the wisdom of God turns the temptation into a 'Prophecy, and Christ will make it good; (as 'He did also the Counsel of *Caiaphas*.) The Serpent, in bruising Christ's heel, got a bruise in his own head; that all his Devices have still been 'Abortive, or turn'd on himself: he stir'd up *Judas* to betray Christ, the Gentiles and Jews to 'condemn and Crucifie him; and what got he by 'it,

1 *John* 1. 2.
John 17. 21.
ch. 11. 50.

'it, but the loſs of his Empire ? If ye ſpeak of 'his Seed, the like infatuation hath deſcended to 'them: This nothing makes plainer, than their 'ſtill making it their Intereſt to exterminate the 'Church : (With as much Reaſon they might 'think to unhinge the World, or unbottom the 'Rock of Ages): But their projects have ever 'been defeated, and ſhall; (as Men miſtaking their 'Meaſures) and made to ſubſerve the Intereſt 'they deſign to cruſh : The *Egyptians* dealings 'with *Iſrael*, and the *Romaniſts* with *Chriſtians*, 'to this day, are inſtances above contradiction. 'It's a conſideration of no ſmall importance to our 'Faith, That all things were made for Chriſt, and 'are at his diſpoſe : and therefore, what-ever the 'Church's Enemies have, they have it from the 'Church's Head ; who knowing his own Intereſt 'and Intent, will give out no more than to ſerve 'that turn ; nor can they Act what they have, but 'under his Reglment. He is Prince of the Kings 'of the Earth: he ruleth among the gods; ſits at 'the Helm inviſibly; ſteers the moſt ſecret and 'violent Counſels; and carries the caſting voice. 'Amongſt other Obſervables it's matter of won-'derment, 1. That the Divine preſcience hath ſo 'interwoven the ſecular Intereſt with that of his 'Church, as induceth a kind of Neceſſity to pro-'tect the Church for the World's ſupport. 2. That 'our Lord frequently compaſſeth his work, by 'letting his Enemies do their own, *Exod.* 1. 11, '12. And 3. That in all their Devices he ſtill coun-'termines them; and either takes out their Pow-'der, or blows them up with their own Train, '2 *Kings* 6. 8, 9. *Pſal.* 9. 15, 16. 2 *Chron.* 20. 23, 23.

'But, suppose that hell be broke loose, and 'Legions of Locusts belch'd out of the bottomless 'pit, come up against them, Armed with strength, 'winged with Fury, Ambuscadoed with policy, 'Edged with Enmity, and headed by the red Dra- 'gon, And by these is Besieged the Camp of the 'Saints & the beloved City: and the Church as un- 'able to resist as a woman that's ready to Travel: 'and now (say their Enemies) what will become of 'their Dreams? Take this for your Comfort: 1. *Exod.* 14. 20. 'There still hangs a cloud between the two Camps, '& its bright side towards the Church. 2. The Ene- 'mies Camp is again surrounded by the Church's 'Succours, and kept in a pound, as by Chariots 'and horsemen of fire: And 3. That he who sits 2 *Kings* 6. 17. 'in the heavens, will have them in derision. *Je-* *Psal.* 2. '*rusalem* will prove a burthensome stone to all that 'trouble themselves with it. And if other means 'fail, (and to make a total end) *Fire comes down* *Rev.* 20. 9 '*from God out of Heaven, and devours them.*

'But there's yet a dreadfuller sort of Enemies 'than these; The Devil in the head of Original 'sin, is a Beast not to be dealt with: The Church 'it self (reflecting on self, and looking no higher) 'may cry out with Amazement, Who is able to 'make War with the Beast! Indeed, the whole 'of your Native Militia, with all the Troops of free- 'will-Auxiliaries, will not do it; they are but Mer- 'cenaries, and if ye trust them, they'l turn against 'you in the Battel: Or if they stand to it, (ac- 'cording to their best skill) it shall not avail you; 'they are with this Beast, but as stubble to his 'Bow: yet be not discouraged, onely renounce 'them all, and depend on the *Triple League* '*Above* (that Omnipotent and inviolable

'Con-

'Confederation) of all whose forces, your Lord 'is Commander in Chief. This Lion of the Tribe 'of *Judah* is able to deal with that Beast, and to 'tear him in pieces; yea, He hath done it al- 'ready; *On His Cross He Triumphed over them*; *Col.* 2. 15. 'and (which is more) He followed the Rout to 'the Gates of Hell; There he shut them in, and 'carries the Key on his shoulder; they cannot 'wag but by License from him; nor tarry a Mo- 'ment beyond his prescript. To be short, The 'onely dreadful thing is sin; the Devil, Death, 'and hell, are but subordinate Attendants (as Ef- 'fects on their Causes;) and therefore *That* taken 'away, the rest are unsting'd, they have lost their 'power of hurting; so that the Church still re- 'mains invincible; and the Reason of all is, *It is 'Founded upon a Rock*, and *that Rock is Christ*.

'Which thing being true, not onely of the 'Church in gross, but of Members in particular, 'Therefore

III. Let every one that is of this body, be well apaid *Inf.* 3. with his Lot; be glad and rejoyce for ever in this your portion: This is the exaltation the *Brother of* *Jam.* 1. 9. *low degree should value himself by*: Be your rank and condition ever so mean in the World, care not for it; but rest contented with your place, and be thankful for it. Desire not (your self) to change it; but strive to fill it up, and be as useful in it as you can. Look also for *troubles*, and think them *not strange*; The *Captain of your Salvation* was *Heb.* 2. 10. *made perfect through suffering*; and the *Servant may not look to fare better than his Lord*.

IV. If Jesus Christ be your head, be confident *Inf.* 4. (then) of all love, counsel, care, and protection

from him: *Union* with him, intitles to all that is his. It is *natural* to the head to love and to cherish the Body, and every Member of it; to contrive and cast about for its welfare and safety; *As a*
Eph. 5. 29. *Man cherisheth his own Flesh, so doth Christ His Church.* What though thou be (in thy self) an
1 Cor. 12. uncomely Member? He will put the *more comeli-*
v. 23. *ness* upon thee: he will cloath thee, and feed thee,
Ps. 84. 11. and Physick thee; *He will give Grace and Glory, and no good thing will He with-hold from thee:* For, He being the *First-born*, *Prince* and *Head* of the Family, all the *younger Brethren* are to be maintain'd upon His Inheritance.

Inf. 5. V. Rest also assured of safe conduct to the *promised Land*; Adversaries and Difficulties you will certainly meet-with; Remaining Corruptions (like the mix'd multitude) will be tumultuating and tempting you *within*; the *Amalekites* and People of His wrath, will stand in your way *without*: or be falling on your Rear, to cut-off the weak and feeble; and the *Serpent* will yet be nibling and bruising your heel; but higher than that he toucheth not; your *Heart* and your *Head* are out of his reach, and therefore you are safe: If it come to the worst, ye can but die; and Death it self shall not hurt you; Nay, you conquer dying; it shall but mend your pace Heaven-wards, and hasten you up to the Throne of God. Therefore, Quit you like Men, (and as Men of neareſt Relation by Blood and Spirits, to the Man Christ Je-
Rom. 16. sus:) for, *God shall bruise Satan under your feet*
20. *shortly*; Come (will your Captain say to you,
Josh. 10. Come) *Set your feet on the Neck of this King of*
24. *Pride*, and do by him as he hath done by others,

and

and would have done also by you; *Give him dou-* Rev. 18. 6.
ble according to his works: This is the time when
ye shall *Judge Angels*; and all under the Conduct 1 Cor. 6. 3.
of this your Head and Captain, who will now Jud. v. 24.
present you faultless to His Father, even *before the presence of His Glory, with exceeding Joy.*

II.

That our Lord Jesus Christ gave His Life a Ransom for the Elect.

That the *Elect* are Christ's *peculiar* portion, is shewn afore; and what Engagements were upon Him (on that account) for their Redemption, will appear afterwards. By [*Giving Himself a Ransom*] I understand the whole of His Humiliation, what-ever He did or suffered as Mediatour from His Incarnation to His Resurrection; All which are summarily expres'd by [*the blood of His Cross*:] as all the precious Fruits of His Death, are by [*Forgiveness of sins*,] or [Reconcilement with God.] *That* was the Price wherewith He bought them that should be saved; and *This* the Salvation He bought for them, and Them for It. For, albeit that Satan (through their free will failings in *Adam*) had got a temporary Mortgage upon the Elect themselves; they are not *his*; the fee-simple or Right of Inheritance remains in Christ; and therefore, at the year of Jubilee they return to Him as the right Heir; though not without both Conquest, and full price; which two together make Redemption complete.

'My scope (here) is to shew, That the *Body* 'or *Church of Christ are especially and after a pe-* 'culiar manner, *concern'd in Redemption*: And,

'in order thereto, I would consider two other of 'the Divine works, which respect the World *universally*, (as Redemption doth;) and yet have 'a *speciality* in them, as Redemption also hath; 'to wit, *Creation* and *Providence*.

'1. *Creation*: One God was the Maker of all; 'but, all were not made for the same Use and End; 'He had a *peculiar* scope in the making of *some*, 'which was not common to the *whole*; yea, The 'Whole was made for the sake of those *Some*. As 'in a great House are many Vessels, (all of one 'Master's providing, and all for his own Service) 'some to Honour, and some to Dishonour: so in Exo. 9.16. Jude v. 4. Ro. 9.22. 1 Pet. 2.8 'the World, *some* God raised up to be Monu- Isa. 43.7, & 21. 'ments of His Power and Justice, (called Vessels 'of wrath:) *Others* are Vessels of Mercy, whom 'He formed for Himself; and are therefore said Rom. 9. 23. 'to be *Afore-prepared unto Glory*.

'2. *Providence*: This also extends to all in 'gross, and to each Individual: He hath power 'over all, and Govern them He doth, in their 'most ungoverned Designs and Actions: But, as 'touching His *Church*, the *People of His Holiness*, 'He holds a peculiar kind of Government over 'them, and the rage of *their* concerns: and *this* so 'far exceeds the *other*, that (in comparison) 'tis Isa. 63. 18, 19. 'said, *He never bear'd Rule over them*; and '(which is still to be remark'd) The *others* con- 'cerns are made *subservient* to *Theirs*, *He is* Eph. 1.22. '*Head over all the Church*.

'In like manner, *Redemption* is said to be *Gene-* 'ral, and yet to have a *speciality* in it: It is Ge- 'neral, 1. In respect of *Persons*; 2. In respect 'of *Things*: Both which are true apart, though

'not

not conjunctly: It purchaseth *some* good things for *All*; and *All* good things for *Some*. As it respects Persons, it obtains a General reprieve, extensive to all the Sons of *Adam*: The sin of the World was so far expiated, that Vengeance was not *presently* executed; which must have been, had not the Son of God interposed himself: His being slain from the Foundation of the World, was the Foundation of the world's standing; and of all the good things which the world in general are partakers of: All that order and usefulness which yet survives among the Creatures, with all the Remains of our Primitive state, were preserv'd (or rather, restor'd) by Redemption: Christ is *that Light which Lighteth every one that cometh into the World*; i.e. The Light and Blessings which any Man hath, he has them from *Christ* as a *Redeemer*; *By Him all things consist*. Thus far Redemption was general as to *Persons*; and in this sense, *Christ is the Saviour of all Men*. But, let's not omit, that all this had a special respect to the *Church-Elect*; for *Them* it was that the world was made; (They are the *Substance* of it) and but for them it had been dissolv'd, or turn'd into a Lake of fire: What the Prophet speaks of *Israel*, was true of the *Universe*, *Except the Lord of Hosts had left us a Remnant, we had been as* Sodom --- *As those days of tribulation were shortned for the Elect's sake* (not yet in being;) so, for *Them* it was, that when sin came-in, destruction was warded off.

John 1 9.

Col. 1 17.

Isa. 5. 13.

Isa. 1. 9. Mat. 24. 22.

'But, *Temporary* things, though ever so great and good, were of too low an Alloy to be the

'purchase of Divine blood; their Line is too
'short to measure Redemption by; and their bulk
'too narrow to fill-up the height and depth of that
'Great Abyss; there must (by that *Glorious Ac-*
'*chievement*) be some *Nobler Obtainment* than
'short lived blessings; and an *higher End* than to
'bring Men into a *meer possibility* of being saved:
'The Life of the Son of God was infinitely too
'*precious* to be given for *perishing* things; and in
'no wise consistent with Divine Wisdom to ven-
'ture it for an *Uncertainty*. It had been a *light*
'*thing* for Christ, and not worthy His sufferings,
'to raise-up the ruines made by *Adam* to such a
'degree of Restorement, as would onely have set
'him in his former state, and that upon terms more
'unlikely to succeed: This had been to give a
'*greater value* for things of *lesser Moment*: For,
'it needs must be a much happier state, to bear
'the impress of God, without Byas to evil; than
'to be moved with all manner of Motives, whiles
'fetter'd by unbelief, and a Natural bent to revolt
'further: For, Notwithstanding all these, not the
'Majority onely, but the Universality of Man-
'kind might have perish'd and gone to Hell: which
'would in no wise have answer'd God's End in
'making the World, much less in Redeeming it.
''Twas therefore necessary, Redemption should
'have a farther reach than to bring Men into a
'*mere Salvable* state; and that could not be less
'than a state of *Certain Salvation*. And, in Order
'to this, Redemption was General as to *Things*,
'even *All* that pertaineth to Life and Godliness;
'Eternal Life, and whatever conduceth thereto,
'(as will after be made evident.) And *this* is that

'Re-

Redemption we are treating of; and *this* the ſenſe of the preſent Poſition, *viz.* That *Redemption thus qualified, is peculiar to the Church*; and that Election is the Pattern by which Redemption is to be meaſured; *The Son can do nothing but what He ſees the Father do.* Joh. 5.19

To make Redemption larger than Electing love, is to over-lay the Foundation; which (all Men know) is a very momentous Error in Building, eſpecially of ſuch a Tower whoſe top muſt reach to Heaven. It therefore behoves us to ſee, that we ſeparate not what God hath conjoyn'd, either by ſtretching or ſtraitning the bounds He hath ſet. The Jews were Opinion'd, that the promiſe of the *Meſſiah* belong'd onely to them, excluſive to the Gentiles: Others ſince, would extend it to *All* the Sons of Men *Univerſally* and *alike*; (not conſidering the Reaſon why the Promiſe was made to the *Woman's* Seed, and not to *Adam's*:) But the *Meſſiah* Himſelf, who beſt knew the *Line* of the *Promiſe*, and *End* of *His miſſion*, exempteth none; but extends it to *all Nations indifferently*; yet ſo as that He reſtrains it to the *Elect* among them; deſcribing them ſtill by ſuch appellations as import a *Select Party*: They are called *His Seed*, and the *Travel of His Soul*; with reſpect to whom He ſhould *make His ſoul an Offering for ſin*: *Theſe* alſo He terms His *Sheep*, and Himſelf the good Shepherd, (as He well might) *whoſe own the Sheep are*, and *for whom He dy'd*: John 10. 15. *I lay down my Life for the Sheep*; where, that He might not be taken to intend thoſe onely of the Jewiſh Nation, He preſently adds, *And other Sheep I have which are not of this Fold; Them* Iſa. 53.10

alſo

also must I bring, v. 16. And the Evangelist says, in *Chap.* 11. That *He should not die for that Nation onely, but for the Children of God that are scattered abroad*: This he expresses by [*Gathering together*] to shew the certain and inseparable linking-together of *Redemption* with *effectual Calling*; according to *Eph.* 2. 13. where they are said to be *made nigh by the Blood of Christ*; and that *He Reconciled both* (*i. e.* Jews and Gentiles, or the *Elect* scattered *among* both) *unto God, in one body by the Cross*, according to the Father's compact made with Him, and Recorded in *Isa.* 49. 6. It also appears by *Isa.* 53. that they were [*Sheep*] whose *iniquities were laid upon Christ*, ver. 6. And again, ver. 8, *For the transgression of* [*my People*] *was He stricken*: (Where note, That we do not find any party of Men termed *Sheep*, the *People of God*, and His *Children*, in distinction *from* Others; but with respect to some *peculiar Interest* He hath in them *above* others: And what *that* Interest may be, excepting Election, doth not appear to us; For those other Sheep were not yet Called, and therefore not yet Believers, and Sheep on that account; but as they were of God's Elect.

For though *All Men* were lost, Christ was *not sent but to the lost Sheep of the* [*House of Israel*] that is, Those Persons of the lost and perishing world, whom God had chosen for His *Peculium*, as He did the House of *Israel* from among the Nations; and who in that respect, were a special Type of the *Spiritual* Election. And on this account, the Promises of the *New Covenant* were made to the Church under such Names and Titles

as

were proper to that People as distinguished
m other Nations.

In *Isa.* 62. We find [Holy] and [Redeem-
applied to the same persons: Whether it be
ant of *Elective* Holiness or *Actual*, it comes
One; For, *both* of them, together with *Re-*
mption, do refer to the same Subject: For, as
ual Sanctification is the Fruit and Consequent
Redemption; so, *Election* is the Root of them
m; as ye have it in 1 *Pet.* 1. 2. *Elect unto Obe-*
dience and sprinkling of the blood of Jesus Christ.
o be *Holy*, is to be *Sacred, Selected*, and *set*
art for holy uses, by appointment of God:
d they were *Actually* sanctified by the *sprink-* Heb. 9. 19
g of blood: In both which respects, the People 23.
Israel, the Tabernacle, Temple, Priests, Al-
rs, &c. are all said to be *Holy*.

In *Luke* 1. 72. God's sending of Christ is said Gen. 3. 15
be, *In performance of His Holy Covenant*;
hich was first proclaim'd in Paradise, as made
th the Woman's Seed; and afterwards renewed
Abraham; and is therefore term'd, *The Mer-* Gen 12. 3.
promised to Abraham *and to His Seed*: And
o are *Abraham*'s Seed? Not the *World*, but
lievers; that is, The *Elect*; For, *These* only
tain Faith, *Rom.* 11. 7. And *Gal.* 3. 29. faith
mly, *If ye be Christ's, then are ye* Abraham's
ed: and *Rom.* 9. 8.

In *Tit* 2. we read, That it was a *Peculiar* Peo-
le that Christ gave Himself for and *purchased*;
e. A People peculiarly *His Own*: It denotes
me *special propriety* He hath in *Them* above
hers; and so, a special Cause for His giving
imself for *them*. We also find, That [*Pe-* 1 Pet. 2. 9
culiar

culiar and *Purchased*] are so nearly allied, that *one* word is used to signifie *both*, 1 *Pet.* 2.9.

According with this, is that in the 1 *Pet.* 1.20. where Christ is said to be *verily fore-ordained and Manifested* for those He writes that Epistle to: That they were persons *Elected*, is evident by the 1. and 2. *ver.* And Elect unto the *sprinkling of His blood*: And as they were Elected to it, so in the 17. *John*, He professes to make it good; *For their sakes* (says Christ) *I sanctifie my self*; and ver. 19. twice in the 10. *John*, That, *He laid down His* v. 11, *Life for the Sheep*; Which is perfectly exclusive of others, as where He saith, *My Righteousness extendeth unto the Saints*; and *he that believeth shall be Saved*; that is, Such, and None else.

It also appears from *Acts* 20. 28. That it was *the* [*Church*] *of God that He purchased with His own blood.* Now, the *Church* and the *World* are plainly distinct, as a *Garden inclosed* is from the *Common Fields.* That the Church consists of *Elect persons*, is proved afore; and that it was the *Church* He dyed for, is proved by this Scripture; As also, from *Eph.* 5.25. Where Husbands are required to love their Wives, as *Christ loved the Church*, and [*gave Himself for it*:] which shews, That as the Husband's love to his Wife is *another kind* of love, than what he bears to others of the same Sex; So is Christ's love to His Church, and therefore, His death, which was the special effect of that His Love, is peculiar to the Church only.

In *Revel.* 5. we Read that the Elders sing a New Song to the Lamb, because *He Redeemed them to God by His blood*, ver. 9. Among other

Reasons

easons for that Stile of *Elders*, this may be one, hat they *were Choſen from the dayes of old*; (For, *eir Names were written in His book of life from e Foundation of the World*, Rev. 17. 8. They e alſo ſaid to be Redeemed [*out of*] every indred and Tongue, and People and Nation; hich Rationally implies, That the *Bulk* of thoſe eople and Nations were not Redeemed with em. And again, in the 14. *Ch.* A certain Num- er are ſaid to be Redeemed [*from the Earth*] *Rev.* 14. nd [*from among Men:*] If *Some* from among 3, 4. *hers*, It follows of courſe, That thoſe *Others* ere exempted. (Here note by the way, That heſe Elders were now in Heaven, above the Clouds of miſ-conception and prejudic'd Opinion; nd therefore, no Reaſon to miſdoubt their teſti- nony.) And further, Theſe *Redeemed* Ones are here alſo ſtiled, *The Firſt Fruits unto God and to he Lamb*; which appellation inſinuates, That hey were ſeparated from the Reſt, as the Firſt ruits under the Law were, by God Himſelf, Who ook them for His Own portion, *Numb.* 2. 13. and *Chap.* 8. 16. They are likewiſe ſaid, To have he *Father's name written in their Foreheads*, *Rev.* 14. 1. (Election marked them out for Chriſt) And to be written in the Lamb's Book of life; and hat as a Lamb *ſlain*, Rev. 13. 8. Who on that account ſays to His Father, *Thine they were, and Thou gaveſt them Me*, Joh. 17. 6. Where alſo in His prayer for thoſe whoſe Sacrifice He was now to offer, He ſtiles them, *The Men which the Father had given Him* [*out of the World.*] And in *ver.* 10, *All Mine are* Thine, *and* Thine *are Mine: i. e.* All that were Chriſt's in order to

Re-

Redemption, were first the Father's by *Election*. It is as if He had said, All that I undertake for, are Thine Elect; And All Thine Elect I undertake for: He therefore reciprocates the terms of Relation, turns them to and again, to shew the *Sameness* of the Persons concerned in *both*. From all which it seems undeniably evident, That as a certain Number were *Elected*; so a certain Number, and Those the very same Persons, were *Redeemed*.

The Ground and Truth of this Assertion, is further confirm'd by such Arguments as these:

Arg. 1. I. The Levitical Sacrifices were offered for the House of *Israel*, exemptive of other Nations; (Save only such as became Proselytes:) And These being a Type of the *Spiritual Election*, It follows, That this Sacrifice of Christ (Typified by Theirs) was also Peculiar to *Jews in Spirit*; or Spiritual Jews. So, *Aaron*'s making atonement for his *Houshold*, and bearing the names of the *twelve Tribes* on his breast-plate, were Typical of our Great High-Priest's bearing the Names and sustaining the persons of *those* for whom He offered Himself on the Cross: Of all those legal shadows, Christ and the Church of the first-born, are the Body and Substance.

Arg. 2. II. The *Right of Redemption* among the Jews (which shadowed this) was founded on *Brotherhood*: Hence I infer, That *that* Relation (spiritually taken) was both the *Ground* and *Limit* of Christ's Office as a Redeemer. The Apostle's discourse in *Heb.* 2. seems to point at this; where he sayes, They were *Brethren*, *Children*, and *Sons*, whom

whom Christ should *deliver from bondage*, *Make Reconciliation for their Sins*, *and bring to Glory*. But, how came *they* to be God's Children and Brethren to Christ, *above others*? It was by *Predestination*; and *That* was it entituled them to Redemption; as is evident by comparing the 5 and 7 verses of *Eph.* 1. *Having* [*predestinated*] *us to the Adoption of Children by Jesus Christ*; *In whom we have* [*Redemption*] *through His blood*. And 'tis worthy your notice, That by the Law of Redemption, a *stranger* (that is, One that was not of the Brotherhood) *might not* be Redeemed; But One that was, though he were not Redeemed, must yet go free in the year of Jubilee: which shews the *peculiar respect* the Lord has for his *peculiar People*. *Lev.* 25. 46. & 48 *with* 41. & 54.

III. The *Saving benefits of Redemption do not redound to any but Elect persons*. What ever is one-where ascribed to *Redemption*, as the special fruit and consequent thereof; is else-where ascribed to *Election*, and to *This* as the first and Original Root: And, that Redemption it self is the Fruit of Electing love, is evident by the 1 *Pet.* 1. 2. (quoted before) *Elect unto Obedience and sprinkling of the blood of Jesus Christ*. They are also said, to be *Blessed with all spiritual blessings in Christ*, *according as He had Chosen them in Him*: and if all spiritual blessings be dispensed by the Law of Election; then all the saving benefits of Redemption (which are the same with those of Election) must be dispensed by the same Rule; and so, to the same persons onely. We also find, That Christ's actual distribution of the Gifts He received for Men, is guided answerably: *He* *Arg.* 3. *Eph.* 1. 3, 4

manifests

manifests the Father's name to the Men He h
Joh. 17. 6. *given Him* [*out*] *of the World*: To *These* H
expounds that in private, which to others H
spake in Parables: And thus He did, Because
Mat. 13. *them* it was *given* to know the Mysteries of t
34. & 36. Kingdom of God, but to the *Multitude* it w
not given; And *Election* was That as gave it the
(as it follows there) *For So it seemed good in*
sight. In like manner, the Apostle, in *Rom.*
puts Election and Redemption *together*, as pe
taining to the *same* persons; And Justificatio
(which is the next effect of *Redemption*)
makes also an unquestionable consequent of *Elec*
on: *Who shall lay any thing to the charge of God*
Elect? It is God that justifieth: *Who shall condem*
It is Christ that dyed. The question being p
concerning *God's Elect*, and the Answer referri
to those for whom *Christ dy'd*; is a plain implic
tion, That *Redemption* and *Justification* are co
mensurate with *Election*; That *either* of the
concerneth onely the *same* persons; and that *ne*
ther of them extends to any, but whom the oth
also taketh-in.

Arg. 4. IV. The price of Redemption was of that *Pr*
cious and *Matchless Value*, that it could not b
parted-with, but with respect to the *Certainty*
the End for which it was paid. Now, the *En*
of Redemption was the Salvation of Men; belo
Which there could not be an End worthy the dea
of Christ; And *This* Nothing could secure b
Election; The *Elect* always have *obtain'd*, an
shall: This is a Rule affirm'd in *Rom.* 11. 7. B
for the *Rest*, *they are blinded*; that is, They a
left to their own voluntary Misunderstanding; An
bein

being ſo, Not only they *Do not*, but they *cannot* believe. And to what end ſhould Chriſt make *His Precious Soul* an Offering for *Such*! Men that *never* ſhall believe; and conſequently *never* be ſaved? why for the World of ungodly, whoſe ſpirits were in priſon long before, and not poſſibly capable of being Redeemed? Thoſe whom the Lord intends to ſave alive, He appoints an Atonement to be made for them; But for thoſe He intends to kill, (which is always done juſtly) He will not *accept* an Offering, and therefore not *appoint* it: As He did not (under the Law) for thoſe Crimes which Men were to die for. *John* 12. 39. *Numb.* 16. 45, 47. *Judg.* 13. 23.

V. I confine Redemption to Elect perſons, becauſe *Interceſſion* (which is of equal Latitude with *Redemption*) is limited to *Theſe* excluſive to *others*. The Prieſts of old, were to pray for thoſe whoſe Sacrifice they offered; And what they did, was a pattern of our Saviour's Prieſtly office; Whom likewiſe we find to Sacrifice and pray *onely* for the *ſame* perſons: He is an *Advocate* for thoſe for whoſe ſins He is *a Propitiation*, 1 John 2. 1. Thoſe tranſgreſſions He was *ſmitten* for, For them He makes *Interceſſion*, Iſa. 53 8, 12. For their ſakes He Sanctified Himſelf, and for *Them* was that He made that ſolemn prayer in the 17 of *John*. And He now *prays* for them, as being juſt now to *offer their Sacrifice*: He alſo ſhuts-out the World expreſly from having any intereſt in it; *I pray not for the World but for them which Thou haſt given Me*. And He adds the Reaſon (the foundation Reaſon) why He would pray for *Theſe*, *For, they are Thine*] *i.e.* They were the Father's by *Election*; For, in all other reſpects *the* *Arg.* 5. *John* 17. 9.

Earth is the Lord's, & the fulness thereof, Ps. 24. 1.

Arg. 6. VI. This Doctrine is further Warranted, by those Genuine and Necessary Conclusions, which follow from divers express Scriptures touching this Subject; As, 1. That those who are planted with Christ in His death, shall be also in His Resurrection, *Rom.* 6. 5. 2. That those for whom Christ was Crucified, their old Man was Crucified with Him; That the body of sin should be destroyed, *Rom.* 6. 6. 3. That those dead with Christ, are freed from sin; and shall appear with Him in Glory, *Rom.* 6. 7. and *Col.* 3. 3, 4. 4. That those for whom Christ dy'd, are Justified and Reconciled, *Rom.* 5. 8, 9, 10. 5. That for whom He was made Sin and a Curse, They are made the Righteousness of God in Him, 2 *Cor.* 5. 21. 6. They that are Redeemed, do follow the Lamb; and are made Kings and Priests unto God, *Rev.* 5. 9, 10. *Chap.* 14. 3, 4. All which blessings (with many the like) are the purchase and inseparable fruits of Redemption. But 'tis obvious to all, That *all* men are not like unto Christ in Newness of Life; *All* have not the body of sin destroyed in them; *All* are not freed from sin; Nor shall *All* appear with Christ in Glory; *All* are not Justified and Reconciled; *All* are not made the Righteousness of God in Christ; *All* do not follow the Lamb; Nor are *All* made Kings and Priests unto God: Whence it should follow, That *All* are not Redeemed.

Arg. 7. VII. Another Argument for *Peculiar* Redemption, is founded on the *End* of Christ's death, with the *Merit* and *Efficacy* of it: He gave Himself *Tit.* 2. 14. that He might Redeem those He dyed for, from

ll iniquity: Hence it follows, That if Chriſt yed for all alike, then *All* ſhall be alike ſaved; for iniquity only can be their Ruine.) Or elſe, That Chriſt fails of the End of his Death. But, Chriſt cannot fall ſhort of His End in dying; For, ll power in Heaven and Earth is committed to im, for the Making of it good: And yet, *All* len are n t ſaved; (The Saved Ones are but a emnant;) Therefore He gave not Himſelf to edeem *All*, in the ſenſe afore ſtated.

It is the Father s will, That of all He hath given o Chriſt he ſhould loſe Nothing; but ſhould give em Eternal life: Hence it follows; Either, That l men were not thus given to Chriſt; or if they ere, Then *all* muſt have Eternal life; And if ey have Not, The Father's VVill is Not done: ut The Father's VVill is done; (as is abuntly evident) and yet, All men are not ſaved. hat which Chriſt laid-down His life for, hat He *Merited*; And what He Merited, due to thoſe for whom it was Merited; (*He was t cut off for Himſelf*:) Now, The Principal ing intended and Merited by the death of Chriſt as the *Juſtification of Sinners*; And *That God ght be Juſt in Juſtifying of them.* If therefore *Rom.* 3. 26. e *Merited* this for *All*, then All muſt be *Juſtified*; and it cannot be juſtly denyed to *Any*: r, it is their due by virtue of a *Price*; which o was paid *to that very end*; and this, by God's n appointment; *Who* (we know) *cannot con-* *Rom.* 8. 34. *mn any for whom Chriſt died*; His Juſtice ſhall be liable to ſuch a Reflection. VVhence it ems to be ſafely concluded, That if all men are *Juſtified*, Juſtification doth not *belong* to all;

and consequently, That Christ did not give Himself for *All*. And as touching *Efficacy*; *Adam's* transgression was efficacious on the Will, and whole Man to *Deprave*; why not (then) the Righteousness of Christ to *Restore*; since the *Prehemminence*, in that very thing, is given to Him? *Rom.* 5. 17.

Arg. 8. VIII. The Doctrine of *Special* and *Peculiar* Redemption is further confirm'd by those many unworthy and perilous Consequents which do attend the Doctrine of *General* Redemption (as 'tis commonly held forth:) Which (1.) seems to reflect on the *Wisdom* of God, as imputing to Him *such* a Contrivance for Men's Salvation, as was altogether *frustrable*; which is far from convincing the World, that Christ Crucified is the *Wisdom of God*. (2.) It also seems to tax God *Isa.* 53. 8. of *Injustice*; as Not discharging Those whose transgressions are answer'd for by their Surety; or else, That the Sufferings of Christ were not *sufficient* to make a Discharge *due* to them: Or (3.) It insinuates a deficiency of *Power*, or want of *good will*, to prosecute His design to perfection; (4.) It makes Men Boasters; suspending the virtue and success of all that *Christ* hath done for them, upon something to be done by *themselves*, which He is not the Doer of; and consequently, that Men are *Principals* in procuring their own Salvation: And so, Christ shall have but His Thousands, (in truth His Nothings) whiles Freedom of Will shall have its Ten Thousands to cry-up the praise of Men: This is not *That the Lord alone should be exalted.* (5.) It would also follow, That those who are Saved and gone to Heaven

ven, have nothing more of Christ's to glory in, nd to praise Him for, than those who are pe-ished and gone to Hell; For, according to the Principles of General Redemption, He did and doth or all alike; and not a jot more for the one party han for the other. (6.) It makes Men presump-uous and carnally secure: How many have sooth'd-p themselves in their impenitency and hardness f Heart, and fenced themselves against the Word, upon this very Supposition, That Christ ied for all, and therefore for them; And why hen should not they look to be saved as well as ny other? and so they lean (pretendedly) on he Lord, and transgress; Not considering, that hose for whom Christ died, He purchased for hem a *freedom from* sin, and not a *liberty* of Sin-ing; Nor impunity, but upon terms of Faith and epentance. And that the Tempter disturbs them ot in their rest upon such a foundation, may be a rincipal Reason why Men so stifly adhere to it; nd that those of the *General* Principle are so sel-om troubled with terrours of Conscience.

'Lastly, There was yet another Reason of Christ's dying *peculiarly* for the Elect; They were His *designed Spouse*; and that brought up-on Him peculiar Engagements to dye for hem.

'1. As being His Spouse, He was chargeable with their Debts: They being made under a Law, nd He assuming them into a sponsal Relation, ade Himself one with them, and answerable or them: it was, in the Law's account, (as well as his own intent) a making Himself their *Surety*; and consequently, in case of Forfeiture, Isa. 53. 11

'His Life must go for theirs: He is therefore said
Gal. 4. 4, 5. 'to be *made under the Law*, (as they were) and
'to be *made sin for them*: And being so, *it be-*
2 *Cor.* 5. 21. '*hoved Him to suffer*, and it *could not be avoided*:
Luke 24. 'For, the Law being *Just* and *Holy*, its violation
46. 'must be answer'd for, either by Principals or
Acts 17. 3. 'Surety: and here it was, that *Mercy* and *Truth*
'(Grace and Justice) *met-together*; making that
'due temperament which answer'd the ends of
'both. *Grace* takes hold of Him as a *Surety*, (that
'the Sinner might go-free,) and *Justice*, as of the
'most *responsible party*: And being apprehended,
'He readily yields to make satisfaction; and says
'to the Law, (as once to the Jews, when He was
Joh. 18. 8 'on the point of Suffering for His Spouse,) *If ye*
'*seek Me, let these go their way.*

'2. Another Engagement was the Love He
'bear'd to them: If possibly He might have been
'quit of that Surety-ship Engagement, this of His
'*Love* would have held Him to it: He could not
'bear to see His Beloved fast chained (like slaves)
'to the Devil's Gallies, and forced to Serve against
'their Natural Lord: And this bondage they
'could not be freed from, but by Conquering him
Heb. 2. 14 'whose Bond slaves they were; nor could that be
Joh. 12. v. 31. 33. 'done, but by His own death: And, *this* His
Eph. 5. 25 'Love constrain'd Him to; For, *Love* (to be
Rev. 1. 5. 'sure *His* Love) is *stronger than Death*; and ac-
Gal. 2. 20 'cordingly we find, that this is still made the
'Ground and Motive of His Dying.

'3. As the Contract could not be dissolved, (for
'He hates putting away) nor His Love taken-off
'(for He changeth not;) So neither, (as the case
'stood) could He and They co-habit and dwell
'toge-

'together. Creatures defiled with ſin, were not 'meet Conſorts for the Lord of Glory; Nor could 'they be brought to a Meetneſs, but by being 'waſhed in his Blood; (as he ſaith to *Peter*, *If* '*I waſh thee not, thou haſt no part with Me.*) The 'Church muſt be *Sanctified and Cleanſed, without* '*ſpot or wrinkle, or any ſuch thing*, before they 'are fit for the Preſence of Chriſt; and this could 'be effected onely by *His giving Himſelf for* '*them*: To this (therefore) the Spirits of Juſt 'Men made perfect, do aſcribe their being in Hea-'ven.

Joh. 13. 8. *Eph.* 5. 25. *Rev.* 5. 9.

'Whether they might poſſibly have been ſaved 'ſome other-way, is (to me) a needleſs enqui-'ry: But, it ſeems the import of our Saviour's 'own ſpeech, That if he had not thus done, he 'muſt have been in heaven without ſuitable Com-'pany; *John* 12. 24, *Except a Corn of Wheat* '*fall into the ground and die, it abideth alone*: 'But it was not good that the Man ſhould be alone; 'No, not the *Man Chriſt Jeſus*: It was there-'fore Ordained, that he ſhould have *a Seed to* '*Serve Him*, A Church to preſide-over, in the '*midſt of whom* he ſhould *ſing praiſe* to his Father; 'who are alſo called his *Fellows*: But, his *Blood* 'muſt be the *Seed* of that Church, the *Price* of 'their *Redemption*, and the *Laver* of their *Rege-*'*neration*. And ſo dear is the Church to Chriſt, 'that he thinks himſelf not compleat without them; 'It was one of his laſt requeſts afore he died, That 'they might be *with Him*. And if the Body muſt 'be with its head, the holieſt of holies muſt be 'their Manſion: But, ſuch is that Place's holineſs, 'as not to admit them without a perfect purity;

Heb. 2. 12 *ch.* 1. 9. *Iſa.* 53. 10 *Rev* 5. 9. *Eph.* 5. 25, 26. *ch.* 1. 23. *John* 17. 24.

'nor could they, if not so purified, bear the ho-
'liness of the place. All which consider'd toge-
'ther, shew such a Reason of Christ's dying for
'the Elect, as was not predicable of other
'Men.

'For the rest of the World, they were given as
'hand-maids to his Spouse: by virtue of which
Eph. 1.22. 'Donation, *they* also are *His*, (he is head over
Ezek. 16. 61. '*all* to the Church:) They are his, but not as
'his Spouse; (as *Sodom*'s Daughters and *Sama-*
'*ria*'s were to *Jerusalem*, but not by her Cove-
'nant:) His Relation to them was not such as to
'make him responsible for their defaults, or to ob-
'lige him for their Recovery: howbeit, the price
'wherewith he Ransomed his Spouse, took-in her
'hand-maids also; (As *Abraham*'s Rescuing his
'Brother *Lot*, brought-back the *Sodomites* with
'him.) All the benefits the World have by Re-
'demption, they may thank the Church for, next
'unto Christ himself; for they have it upon her
'account; as the *Sodomites* theirs upon *Lot*'s.
'And, to speak freely, the Spouse of Christ could
'not well have been without her hand-maids: who
Isa. 10. v. 5. to 12. 'little think what Service the World does for the
'Church; albeit, that because they intend not so
'they are not rewardable for it. I shall onely add
'our Saviour's own assertion in that 17 *John*, where
'(speaking of Those his Father had given him
'that he might give them Eternal Life;) he saith
Jo. 17. 19. 'expressly, That *for* [*their*] *sakes He Sanctified Himself*; which was to say (in Effect,
'That had it not been for *them*, he had not stir'd
'out of heaven for the *Rest*.

I should now come to the Inferences; but, first

ing this Doctrine as much oppos'd as that of Election: Obſerving alſo a great proneneſs in Men to embrace the Notion of General and Conditionate Redemption: (which proceeds partly from Nature's unableneſs to diſcern a Reaſon why one ſhould be Redeemed and not another; partly, for that it is grateful to lapſed Creatures to fancy themſelves *Active* in their own Recovery; and partly, from an aptneſs to catch-at any thing that but ſeems to give quiet under convictions:) I hope it ſhall not be time loſt to weigh their Exceptions and our Reply together: In the doing of which, I ſhall not Anſwer every Text that is made to ſerve in that cauſe; the ſence they give of ſome, being evicted, may ſerve for many.

In Rom. 5. *The Reſtauration by Chriſt is made as large and extenſive as* Adam's *ſin?*

The Compariſon there ſtated, is not put *Extenſively*, as reſpecting the *Objects* of ſin and Grace; but *Intenſively*, as reſpecting the different *Efficacy* of the ſeveral Means by which thoſe contrary Effects were produced: The Apoſtle (therefore) to obviate ſuch Objections, reſtrains it in v. 15, *But, not as the Offence, ſo alſo is the free-gift*: *q. d.* The free Gift of Righteouſneſs and Life, doth not extend to Mankind *Univerſally* and *Efficaciouſly*, as ſin and death did: and he adds a Reaſon to it; *For, if through the Offence of One, many be dead*; [*much more*] *the Grace of God, and the Gift by Grace, hath* [*abounded*] unto Many: which is, as if he had ſaid, If the free Gift had took-in *All*, as the Offence did; then *All* ſhould have been ſaved; for that, Grace hath abounded *more* than the Offence; which *ſuper-abound-*

Anſw.

Ro. 5. 15.

abounding of Grace, must be meant of th
valent Efficacy of Grace; (for, as to the
of it, it could not take-in *more* than All) and
fore, those towards whom it hath so abou
shall surely partake of the benefits of it. An
ther, that the word *All*, might not be taken
versally, he presently varies the term of com
henſion; and renders that [*All*] by [*M*
As by ones Man's Disobedience, many were
ver. 19. *Sinners*; *so by the Obedience of One shall*
be made Righteous: As All in *Adam* dyed; s
in Christ shall be made alive.

But, Redemption is often set-forth in
importing Universality; viz. *That C*
gave Himself a Ransom for All; *Tha*
takes away the sin of the World; *a*
the Propitiation for the sins of the
World? 1 Tim. 2.6. John 1.29? 1
2.2. *which we cannot but take in a li*
sense?

Answ. 'Both Sacred Writ and common Discourse,
'frequently so speak, (*viz.* in *general* ter
'when nothing less than *Universality* is inte
'by it: *John* 4.29, *Come, see a Man that*
'*me* [*All*] *things that ever I did*! when it
'but how many husbands she had had; and
'her present was not so: 1 *Cor.* 10.33, *Pa*
'said, to please *All Men in all things*; when as
'fact) he pleased but *few* in *any* thing; and in
'things, next-to-none. *Col.* 1.6, The Gospe
'said, *To be come into all the World, and to bri*
'*forth Fruit as it did in them*; when yet, it
'but a *Corner* of the World (in comparison)
'but few (very few) in whom it brought-fo

them; (Examples are endleſs.) 'Tis there-
to be noted, That where thoſe General (or
er, Indefinite) terms are uſed about Redemp-
'tis mainly to ſhew, that the Church of
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ined to the Off-ſpring of any particular head;
conſiſted of any ſeparate Sort or Rank of
ſons, excluſive to others; but ſome of every
dred and Nation under Heaven; Claſſis and
ree among Men; the *Church* of God takes-
f All, and ſo doth *Redemption*; however
erent in other reſpects, they are *all One in* *Gal.* 3 28
iſt. And where this is not the ſcope, there *Rom.* 5.19
Perſons concerned are deſcrib'd by a nar- *Mat.* 20.
ver Liſt; As, That he gave his Life a Ran- 28.
for *Many*; and that he was once Offered to *ch.* 26.28
r the ſins of *Many*; That he laid down his *John* 10.
for the Sheep; That they are Redeemed 15.
among Men; *and out of every Kindred*, *Rev.* 14.
gue, *People*, *and Nation*. That in *Timothy* 3, 4.
Who gave himſelf a Ranſom for *All*,) gives *ch.* 5.9.
Objection no ſupport; For [*All*] in the
r. muſt intend the ſame as [All] in the 1
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nds the place of Mens habitation here on Earth,

Nahum

abounding of Grace, muſt be meant of the *prevalent Efficacy* of Grace; (for, as to the *objects* of it, it could not take-in *more* than All) and therefore, thoſe towards whom it hath ſo abounded, ſhall ſurely partake of the benefits of it. And further, that the word *All*, might not be taken *Univerſally*, he preſently varies the term of comprehenſion; and renders that [*All*] by [*Many*] *As by ones Man's Diſobedience, many were made* ver. 19. *Sinners; ſo by the Obedience of One ſhall many be made Righteous*: As All in *Adam* dyed; ſo All in Chriſt ſhall be made alive.

But, Redemption is often ſet-forth in terms importing Univerſality; viz. *That Chriſt gave Himſelf a Ranſom for All; That He takes away the ſin of the World; and is the Propitiation for the ſins of the whole World?* 1 Tim. 2.6. John 1.29? 1 John 2.2. *which we cannot but take in a literal ſenſe?*

Anſw. 'Both Sacred Writ and common Diſcourſe, do 'frequently ſo ſpeak, (*viz.* in *general* terms) 'when nothing leſs than *Univerſality* is intended 'by it: *John* 4.29, *Come, ſee a Man that told 'me* [*All*] *things that ever I did*! when it was 'but how many husbands ſhe had had; and that 'her preſent was not ſo: 1 *Cor.* 10.33, *Paul* is 'ſaid, to pleaſe *All Men in all things*; when as (in 'fact) he pleaſed but *few* in *any* thing; and in *all* 'things, next-to-none. *Col.* 1.6, The Goſpel is 'ſaid, *To be come into all the World, and to bring-'forth Fruit as it did in them*; when yet, it was 'but a *Corner* of the World (in compariſon) and 'but few (very few) in whom it brought-forth

'as

as in them; (Examples are endleſs.) 'Tis therefore to be noted, That where thoſe General (or rather, Indefinite) terms are uſed about Redemption, 'tis moſtly to ſhew, that the Church of God (which Chriſt was to gather-in) was not confined to the Off-ſpring of any particular head; nor conſiſted of any ſeparate Sort or Rank of Perſons, excluſive to others; but ſome of every Kindred and Nation under Heaven; Claſſis and degree among Men; the *Church* of God takes-in of All, and ſo doth *Redemption*; however different in other reſpects, they are *all One in Chriſt*. And where this is not the ſcope, there the Perſons concerned are deſcrib'd by a narrower Liſt; As, That he gave his Life a Ranſom for *Many*; and that he was once Offered to bear the ſins of *Many*; That he laid down his Life for the Sheep; That they are Redeemed *from among Men*; *and out of every Kindred, Tongue, People, and Nation.* That in *Timothy* (Who gave himſelf a Ranſom for *All*,) gives the Objection no ſupport; For [*All*] in the 6 *ver.* muſt intend the ſame as [All] in the 1 *ver.* which the Text it ſelf expounds to be *Kings and Men in Authority.*

Gal. 3 28 *Rom.* 5. 19 *Mat.* 20. 28. *ch.* 26. 28 *John* 10. 15. *Rev.* 14. 3, 4. *ch.* 5. 9.

As for [World,] it hath many and various acceptions in Scripture; It is not always meant of *Men*; and of Men, it ſeldom intends the *Univerſality*; yea, 'tis often meant of a very *few*, in compariſon of the *whole*: It would (therefore) be unanſwerable Raſhneſs to limit ſo Indefinite a term to any particular conſtruction; as, in part, is ſeen by the following Inſtances: It ſometimes intends the place of Mens habitation here on Earth,

Nahum

Nahum 1. 5. The time and state of things after the dissolution of the present Frame; *Luke* 20. 35. The Extent and Compass of the *Roman* Empire; *Luke* 2. 1. The Religion and Manners of the World, *Acts* 17. 6. The Troubles which in this World do attend the Disciples of Christ; *Joh.* 16. 33. The splendor, wealth, honour, or whatever else is taking with the Hearts of Men; *Gal.* 6. 14. To set-forth the Greatness of something that cannot well be express'd, *John* 21. 25. For the Gentiles, in distinction from the Jews; *Rom.* 11. 12. For the Numerous increase of some particular party, *John* 12. 19. More might be cited; but these may suffice to shew, how much it behoves to consider well the Scope and Context of Scripture; and not to be led by the vocal sound of words.

There are yet two other Interpretations, which are nearer the matter in hand: One is that which takes-in the whole party of Wicked Men *alone* and *by themselves*, 1 *Cor.* 6. 2. *The Saints shall judge the World:* It must be meant of the World of Ungodly; for the Saints shall not judge one
Re. 14. 4. another. *Rev.* 13. 3, & 4. *All the World wondred after the Beast, and worshipped the Dragon:* This also must intend the Herd of Idolaters, exemptive to those who followed the Lamb. 1 *Joh.* 5. 19, *The whole World lyeth in wickedness:* Here ye have the very words, and alike connex'd, as in the place objected; which therefore may as well be supposed of the same comprehension; and yet it may not be understood of Mankind *universally*; but such of them as are under the Power and Conduct of Satan; which

the

the Saints are not; and therefore are no part of the *World*, or *whole World*, there intended.

The other Interpretation of the word seems couch'd in the places objected; where Christ is said, to *take away the sin of the World*; and to be *a Propitiation for the sins of the whole World*: For, Why may not the word be taken in a Restrict and limited sence here, as in the places forequoted? If by [*World*] is sometimes meant the World of Ungodly, as separate from the Saints; by like Reason, (at other times) it may be meant of the world of Saints as separated from the Wicked; especially when nothing in the scope or Context contradicts it. And what then should hinder, but that [*World*] in the places objected, may be fetly intended of the [*Elect*] exclusive to others; as the [World that lies in wickedness] is of those *Others* exclusive to the *Elect*? To be sure, there can be no peril in so understanding it; For, we know that Christ is the Propitiation for *their* sins; But to affirm it of the *Bulk* of Mankind, hath many unruly and unworthy Consequents attending it; some of which are shewn afore Let me ask without Offence, *What* World it was that Christ would not pray for? It could not be *That* for which he *died*; For, the Priest was *bound* to pray for those he Offer'd for: It must (then) be *another*; and so there be *two* Worlds: 1. A *lesser*, which consists of a *select* Party, and was taken out of the World *universal*, as the *Israelitish* Nation was out of the *Egyptian*: Deu. 4. 34. Or as the *Christian* Church (at first) was out of the *Jewish*. *These* our Saviour styles *the Men which His Father gave Him* [*out of the World*:] Joh. 17. 6

For

For *These* it was that He *sanctified* Himself; (*i.e.* set Himself apart to suffer for them,) and for *These* He prayed: And of *These* is made-up *that* World whose sin He taketh away; and for *whose* sins (even of the *whole* of it) He is the *Propitiation*. These are the Men that shall be counted worthy of the *World to-come*; and They are as properly term'd a *World*, as that blessed State and Place of Glory they shall be taken-into; Or, as the *Dwellers upon Earth* are denominated a *World* from the place of their habitation.

Luk. 20. 35. Psal. 9. 8. Joh. 15. 19. Ch. 17. 6. 2 Cor. 4. 4. Rev. 13. 3, 4. with v. 8. 1 Jo. 5. 19.

2. There is also a World of *Ungodly*, from among whom that *lesser* World was taken and separated: Of whom it is said, *The Devil is their God*; and that *their Names are* [*not*] *in the Lamb's Book of Life*; but, *the* [*whole*] *of it lyeth in wickedness*: And this is that World for whom Christ professedly sayes, *He did not pray*; surely then, *He would not make his Soul an Offering for their sins.*

'But, because so great stress is layd on the Literal sence of the word, let us scan a little further, this *World* whose sin is taken away. I think 'it cannot intend the *Universality* of Mankind; 'because, tho' the World in general be concern'd 'in Redemption; those *general* Concerns are too 'light to ballance the weight of the Text: *Temporary* things could in no wise answer the End 'and Worth of *Eternal* Redemption; which be'ing the most Tremendous Act that ever the Sun 'hath seen, or shall; the Effects thereof must be 'answerably Great and Glorious; and conse'quently it must peculiarly respect the *Elect*; 'for, it sutes *adequately* to None else. To make-

'out

'out this, let us enquire, What that [*ſin of the World*] is; and what the import of [*Taking-away.*] For the firſt: It is either ſome *One* grand tranſgreſſion, or the *whole Body* of ſins together: If a particular ſin, it muſt be Unbelief; For, that was the firſt, and Parent to all the reſt: And 'tis thus marked-out, [*the*] or [*that*] ſin of the World; 1. Becauſe it was the ſin of the *Whole*, both Jews and Gentiles: 2. It gave entrance to all other ſins; they ſprang from it as their Root: And, 3. It is the *Condemning* ſin; No Man periſheth but for Unbelief; where the Goſpel is not, they periſh for not-believing in God; and where it is, for not-believing in Chriſt. Or if it be meant of all ſins univerſally, then the Text conſiders them as put-together, and taken-away at once, as if but *One*. But be it Unbelief *ſingly* and *ſpecially*; or the *whole body* of ſins conjunct; it comes to one; For, unbelief is a member of that body, and a *capital* one; and ſo *That* be taken-away, it matters not, [*This* world] is ſafe: the Reaſon is, that Chiſt, in ſaving from Unbelief, ſaves from All: For, as Faith is a Complex of Graces, ſo is Unbeleif of ſins; Take-away *this*, and the gulph is ſhot; all other ſins diſappear; there's an *end* of them, both as to guilt and prevalency; *He that beleives ſhall be ſaved.* For the Second, Touching the import of [taking-away] 1. The putting of it in the preſent tenſe, implies a *Conſtant* and *Continued* act; ſtill purſuing the ſame end: It alſo imports a *perfect* Act; not a partial taking-away, or fruſtrable endeavour; but compleat and certain; as a Man takes-away dung, until it be

'all

'all gone. 2. That Christ *alone* and by Himself,
'performs this work. 3. That He takes away sin
'as a *Lamb slain*; not for Himself, (for He was
'without spot) but for those whose surety He was.
'And 4. As the Lamb of *God*; a Lamb of God's
'own providing, to save the life of His *Isaac*.
*Ps.*103.12. 'This *Taking away* is no less than a total removing
'of sin; a setting it at the utmost distance, and
*Jer.*31.34 'placing it in the *Land of forgetfulness*. And fur-
'ther, To assure of its *utter* abolition, this taking-
*Eph.*2.16 'away is termed *Destruction*; the *crucifying* of
*Rom.*6.6. 'the old Man; *slaying* the emnity; and *destroying*
'the body of sin: This was that work of the De-
'vil, which the Son of God came to destroy;
'and destroy'd it He hath, by *Nailing it to His*
Col. 2.14. '*Cross*. The blood of the Lamb hath so over-
'come, that there needs no more sacrifice for sin;
'nor any thing exteriour to it self, to make its Re-
'demption Eternal. And, to have sin *thus* taken-
'away, cannot be said of the World universally;
'the Reason's plain; because sin being gone, no-
'thing remains to charge the VVorld with. But,
'Nothing's more evident, than that the *Generality*
'of Men lie plunged in sin, and are bond-slaves of
'corruption to the last: It must therefore be *another*
'VVorld (or Tribe) to whom this Great Blessing
'must be assign'd, and of whom verified: And
'since there is but One more, (who are called
'*God's Elect*,) I conclude, that they are the
'Men, and the VVorld intended in the text: For,
'we know that [*They*] are of God; and that the
1 Jo. 5.19 [*whole World*] besides, lies in wickedness.

But

But, if some only are Redeemed, and those but Few, in comparison: then all ground of believing is taken away from the most of Men.

1. That Christ did not dye for *All*, hinders none from believing, any more than that Many of those He died for, are not saved: Or, That because *One* onely can winn the prize, hinders others from Running. Nay, To teach (as they doe) That Christ died for All, and that yet the Generality of Men shall dye in their sins, and perish for ever; is a greater impediment to believing, than That He died only for *Some*; and that *every one* of those *Some*, shall certainly be saved. *Answ.*

'2. If we may judge of Trees by their Fruit, we shall find, that the Generality of Men (such as reckon the matters of Religion worth speaking of) hold stiff for the General point: which shews, that *That* Notion has no great influence towards the working of Faith: If it had, the number of Converts would not be so thinn. It is also found, That the generality of carnal Men, and such as hate to be reformed, are the greatest despisers of peculiar Redemption, as well as of Election.

'3. To make Faith an *Evidence* of a Mans interest in Redemption, puts by the claim of Unbelievers, as much as if it were a *Condition*.

4. He that will know his own particular Redemption before he will believe, begins at the wrong end of his work; and is very unlikely to come (that way) to the knowledge of it: the first act of Faith is not, That Christ died for *all*, or for you in particular: the one is not true; the other

not certain to you, nor can, till *after* you have believed. He that would live, must submit to Mercy, with [*Peradventure*] *He will save me alive.*

'5. Any Man that owns himself a sinner, hath 'as fair a ground for his Faith, as any in the 'World that hath not yet believed; yea, as any 'Believer had *afore* he believed: Nor may Any 'one, upon any account, exclude himself from 'Redemption; unless by his obstinate and resolv'd 'continuance in unbelief, he have marked out himself.

6. There are Reasons enough, and of greater weight, to induce Men to believe, without laying *General* Redemption for the ground of their Faith; As (1.) That Faithful saying, and worthy of all acceptation, That *Jesus Christ came to save Sinners*; and such are you. (2.) That He gave His Life a Ransom for *Many*; and you may be of that Number as well as *any other*. (3.) That those He died for, shall be Justified upon their Believing; and shall have Faith also upon their seeking for it, as a part of His purchase and given on His behalf. (4.) That to believe on His Son, is the Will and Commandment of the Everlasting God; whom we ought to Obey although Salvation were not concern'd in it. (5.) Those many Faithful Promises assuring Salvation to them that believe. (Lastly) The Remediless danger of Unbelief. And if such considerations as these will not prevail with you to believe; the Notion of *General* Redemption, together with the General *Successlessness* of it (be sure) will never do it.

1 *Tim.* 1. 15.
Mat. 20. 28.
Rom. 5. 9.
Phil. 1. 29
Ro. 16. 26
1 *Joh.* 3. 23.
Joh. 3. 16, 36. *ch.* 6. 47.
Mark 16. 16.
Joh. 8. 24.

'T

'*The extending of Redemption to the whole* '*Race of Mankind, tends to magnifie the* '*Grace of Christ; but confining it to a* '*Remnant, is a lessening of it?*

'It no more disparages the Grace of Christ, to *Answ.* 'die peculiarly for that Remnant, than His choo- 'sing a single Nation (and fewest in Number) 'out of the Universe, and giving them Laws that 'tended to Life; whiles He suffered *all besides* 'to run wild, and go in the broad-way, which 'inevitably leads to Destruction: And, as for 'Redemption made General, with Conditions 'annext; it is so far from magnifying the Grace 'of Christ, that it plainly contradicts it: For, if 'He knew from the beginning, who they were 'that believed not; (nor would ever believe) it 'would rather have argued a degree of Grace and 'Favour, *Not*-to die for them; than that their sin 'and Condemnation should be thereby so greatly 'aggravated: As it had been better for some, 'they had never known the way of Righteousness, 2 *Pet.* 2. 'than to depart from it. 21.

'*This leaves the most of Men without Re-* '*medy.*

'1. The fallen Angels were higher than we; *Answ.* 'yet have no cause to complain, that no Media- 'tor was appointed for them.

'2. If Remediless, the fault's our own: For, 'if Freedom of Will (as now it is) impowers 'Men to *make* a Remedy, (scil. by acceptance 'and application) Much more, as it was, it might 'have kept them (if they would) from *needing* 'a Remedy.

'You'll say (perhaps) as some do, Why were

'Men left to this freedom of Will, if fore-seen
'thus to use it? Nay rather, Why do Men (after
'so woful an Experiment) chuse to be so left?
'They have their option; let them look to it.

'And so I leave their Objections: For I heart-
'ily wish both for the Truth's sake, and for Peace,
'to see these Contests *Buried*, rather than *Agi-*
'*tated*, lest they eat-out the Life of Religion.
'(They breath in a healthless Air who make them
'their Element.) And I verily think, that if the
'Controverted Texts were duly weighed; (that
'is, if Spiritual things were compared with Spi-
'ritual) the present Differences would nearly be
'composed; being mostly fomented by a loose
'and luxuriant way of Philosophizing in Divinity,
'and by holding to words of an indefinite signifi-
'cation, more than the scope and context.

Inferences.

Inf. 1. '1. From what hath been said of the *Way*
'and *Ends* of Redemption, I would turn (a while)
'to those of the General point; I mean not such as
'are Men professing Godliness; (too many of
'which are leaven'd with it) but those very sor-
'did and disingenuous Spirits, who pretend to
'General Ransom, (covering themselves with
'the shadow of it) and yet, study nothing less
'than to answer its Ends: Who Dream of Re-
'demption from *Hell*; but, for Redemption from
'*Sin*, it comes not into their mind: They contend
'that Christ died for *All*; and yet, carry it as
'He died for *None*; at least, not for *them*; for
'they have no tincture of such a Redemption upon
'them

them; but remain evidently *Bond-slaves of Corruption*. Can you think, that the Son of God died for you, whiles you despise a living to Him; Hate them that love Him; oppose whatever is dear to Him; and persecute to the death, (if your line would reach it) those that have any special mark of Redemption upon them? Did He make His Soul an Offering for sin, to procure Men a Liberty of sinning? Or, was Christ Crucified, that the Body of sin might remain unmortified; yea, get ground and be the more rampant upon't? Is this your kindness to your Friend, to be so in love with His Enemies, (the Spear and the Nails that pierc'd Him) that you l spend and be spent for the Service of your Lusts? he dyed, that those he dyed for might Live; Live to whom? Not to themselves, but to him that dyed for them. Redeemed Ones are the Lord's *freemen*; and you are free to nothing but the Devil and Sin. Is this the Badge of your Freedom? The Cognisance by which the Subjects of Christ are known from Rebels? No, 'tis the Rebels Brand, and you'l find it at last. This is *That* will *aggravate* your Condemnation, and make it a Condemnation to *purpose*, thus to deny the Lord that bought you: You are haters of God, and he'l make you to feel it; wrath will come upon you to the uttermost. If God spared not his own Son, who had no sin (but by imputation) how shall he spare you that are nothing else but sin! *He that despised* Moses *Law, dyed without Mercy: Of how much sorer punishment shall he* [illegible] *be thought worthy, who hath trodden under foot* 28, 29. *the Son of God; and counted that Blood* [illegible]

'(you pretend to believe) *was shed for your Re-*
'*demption, an unholy thing*! The wrath of the
'Lamb is *dreadful*! He I tear you in pieces, and
'none shall deliver you. Bethink your self (there-
'fore) in time: Consider how you shall bear
'that weight of wrath which the Son of God sunk
'under! There is yet hope concerning this thing,
Isa. 21. 12 'and if ye have any mind to escape, delay it not:
'*If ye will enquire, enquire* to purpose; *Return*
'*and come*: For,

Inf. 2. 'II. The Doctrine of *Peculiar* Redemption
'may not be taken to discourage, or weaken the
'hopes of any, in their coming to Christ for Sal-
'vation; any more than That *Many shall seek,*
'*and shall not be able to enter*, should keep Men
'from striving: but, on the contrary, (which al-
'so was Christ's end in telling us so) it should
'quicken our Diligence and Speed in going to
'him, lest the Door should be shut; which is
'certainly *open* whiles he *calls*. Suppose the
'worst; Suppose (I say) that your Interest in
'Redemption were onely as it is General; *i.e.* for
'temporal Mercies, even *That* deserves all you
'can do, and more. What Criminal is it, that
'(lying at his Prince's Mercy) would not think
'himself Obliged to spend the time of his Repriev-
'ment in his Prince's Service; especially consider-
'ing, that even that Service shall have its Reward?
'But, why will ye shut-out your self? No
'Man is namely exempted; and for any to exclude
'himself, is to sin against his own Soul; and to be,
'a second time, guilty of destroying himself. Put
'it upon the Tryal: You can lose *nothing* by *ven-*
'*turing*; but *All without*. Who can tell, but

'that

that *your* Name is written on the High-Priest's Breast-plate, as well as *Reuben*'s or *Judah*'s? Besides, you have no way to prove it, but by *going to see*; which never any (in good earnest) did, but they found it *so*.

From what hath been proved in behalf of Redemption, as *peculiar to the Elect*, I infer,

III. The important Necessity of Trying the Spirits, and the Doctrines they bring, whether they be of God. A plausible outside, and fair shew in the flesh, are no Argument of Truth in the bottom: Takingness with Nature, should Render things suspitious to us, rather than approved. Our best Rule of Judgment in this case, is that of our Saviour; *The Tree is known by its Fruits*. And if by *this* we measure the *general point*, it will be found wanting in what it pretends to, and not a little Reprovable: For, *Inf.* 3.

1. Instead of Magnifying the Grace of Christ, and Merit of His sufferings, it does (in effect) Nullifie both: It makes Redemption general as to *Persons*, but not as to *Things*: It Redeems the *whole* of Mankind from *part* of their bondage, but *no part* of them from the *whole* of it; Or upon such a Condition as no Man in Nature is able to perform: which (sure) is too defective to be the Devise of Sovereign Wisdom and Grace. That cannot be call'd A *Catholicon*, (or Universal Remedy) that suffers it self to be (almost Universally) Worsted by the Disease; Nor *That* [a perfect] Redemption, which leaves still under Bondage. I doubt not at all, That the blood of the Son of God in our Nature, is of infinite Merit; but withall, that it is of like infinite Vir-

tue and Efficacy, and will for ever operate accordingly. But, if the success and saving effects thereof should depend upon something to be done by Men, which Redemption it self doth not Invest them with; then will Men come in for a share with Christ, in the glory of their Salvation: yea, in this case, any addition of humane ability, annihilates the Grace of Christ: Whereas, to depend upon Christ for Sanctification as well as Righteousness; To expect from Him a *Power* to repent and Believe, as well as *Acceptance* upon your believing; gives Him His true honour, as intitling Him to the *whole* of your Salvation; which is (indeed) His proper Due, and due to Him *alone*. And this may be a main Reason, why Men professing the Name of Christ, are so generally strangers to Faith and Holiness; They do not seek it at the hands of Christ as a part of His purchase.

Gal. 5. 2.

Joh. 5 40.

2. In stead of laying a foundation for Faith, and an help to believing; the *General* Doctrine nuzzles the Soul in its Unbelief, upon a presumption of Power in himself to believe when he will. We little think how much presumption and carnal security derive from this Root: whereas *Peculiar* Redemption in the vigour and latitude of it, (*viz.* as procuring for us a *Right* to Faith and Holiness, with the Spirit of Christ to work them effectually in us;) is a far greater incouragement to apply our selves to Christ for them, as a part of His purchase: and *that* without which we cannot partake the other benefits of His death. And I cannot but think, that any Man in his *right mind*, (upon a due enquiry, and thorow considering the Matter) would

Phil. 1 29
Luke 8. 35

would rather depend upon such a Redemption, as redeems from all iniquity; (though the persons concern'd in that Redemption, be but few;) than on *That* which is supposed to Redeem All Universally upon condition of Faith and Repentance, but does not Redeem from Impenitency and Unbelief. In *That Redemption* let my part be, that saves from sin; that slayes the enmity; that reconciles to God *effectually*; that makes an end of sin, and brings in Everlasting Righteousness; that does not onely bring into a salvable state *conditionally*; but *Works* also and *Maintains* those Conditions and Qualifications that have Salvation at the end of them.

'IV. If Christ gave Himself a Ransom for the Elect; then is Redemption also of *Grace*; and see as Election it self; which bespeaks both our thankful remembrance, and all self denyal. There's a great aptness to forget our Original, to pay Tribute where 'tis not due, and to withhold it where it is. 'Twas needful Counsel of Old and no less at this day; *Ye that follow after Righteousness, look to the Rock whence you were hewen.* Your Redeemer first brought you out of nothing; and when you had sold your selves for nought, He Himself became your Ransom, though He needed you not: See therefore, that ye ascribe all to His Love. It was not any *betterness* of yours that gave you *preference* in Redemption; nor was it your ingenuous compliance that made Redemption *effectual* to you: (those are slight pretences.) Had not your Redeemer bought you from *your self*, Released you from your *imaginary* Freedom, and saved

Isa. 4.

Isa. 51. 1.

'you

'you from *Unbelief*, you had never known 'what this Redemption had meant, nor what it 'is to be Free *indeed*. No, it was purely your 'Redeemer's Love: He valued you as being his 'Father's gift; and as given to be one with Him-'self; *He therefore loved you, and gave Himself 'for you.* When you were in your Blood, and 'no Eye pitied you; (no, not your own) Then 'was the time of his Love; even *then* he ac-'cepted the motion made by *His* Father and *yours*, 'and signed the Contract. He knew both your 'weight and your worth; your Natural unfitness 'for him, and averseness to the Match: He also 'knew *What* it must cost him to make you both 'meet and willing; and that it was so stupendious 'a work, that all the hosts of heaven would have 'broke-under. He further knew, that after all 'he should do and suffer for you, you could not 'Advantage him in the least; onely he should 'have the satisfaction to have made you happy 'against your will; and yet he declin'd it not; He 'came *leaping upon the Mountains, and skipping 'over the Hills*, (of Death and Difficulties) as 'longing-for, and delighting to be in that work: 'Such was the intenseness of his Love to you!) 'And a great deal adoe he had with your Wills 'before you were brought to be willing. And for 'all this, he onely expects, you will carry it wor-'thy of so *great a Lover*, and such *Manner of 'Love*: which is (in effect) but to accept of, 'and continue in, his Love, and be willing he 'should save you *freely*; and own this Love of 'his, as the immediate Fountain whence your 'happiness is derived.

V. Since

V. Since your propriety in Redemption is *Inf.* 5.
ounded in Electing Love, give all diligence to
ake your Election *ſure*: ſpare not for pains;
s Fruit will be worth all the Labour and Coſt you
n lay-out upon it: If clear in this point, the
hole Body will be full of Light. And among
ther Evidences of Election, review the Marks
ecified afore under that head. Make-out alſo
our Intereſt in Redemption, by walking worthy
f Redeeming Love; which cannot be, but by
oing and being ſomething *more than others*; ſome
gular thing muſt warrant your claim to that
ngular Privilege: 'hold-forth (therefore) in
our life the effects of your Union with Chriſt
n his death: Let the ſcope of Redemption be
he ſcope of your Converſation. You have no
uch way (if I may ſo ſpeak) to gratifie your
Redeemer, as by letting him ſee of the Travel
of his Soul: A through Newneſs of Life, with
a total devoting your ſelf to God, will Illuſtrate
Redemption not a-little; and proclaim convincingly both its Merit and Efficacy. It will alſo be
a good Office done to your ſelves, as an Evidence
of your ſpecial Concern in Redemption; and
much more vindicate your Chriſtianity, than
formal Profeſſion, or eager conteſts. And in
Order to this,

1. Determine to know nothing but *Jeſus Chriſt*
nd Him crucified: Count all things elſe not
orth your knowing; for (in truth) all knowdge elſe will come to nothing. Let all (there-
ore) be *loſs and dung for the Excellency of the* Phil. 3.8.
owledge of Chriſt Jeſus our Lord. 'And ſtudy
he *Doctrine* of His Croſs; that ye may not
ſtand by

'ſtand-by and hear Him defam'd, and not have 'a word to ſay for Him: *So* alſo obſerve Him, 'that when the World and He part, you may 'know your own Maſter, and be known by Him.

2. Let nothing be ſo dear to you, as not to part with it for God, when called for; and riſe *early* to doe it: Take-up your Croſs and enure your ſelf to it before it be layd-on: *This is love,* 2 Jo. v. 6. *that we walk after His Commandments.* The Lord parted with His Delight for you from Eternity; there is nothing more *Reaſonable*, nothing more *Natural* to an heart rightly placed, than to *love* and *live* to *Him* who *died* for *you*: And whoever hath known the Grace of God, and the Love of Chriſt in truth cannot but ſo judge.

'3. Deal with Sin according to its kind; the 'dreadful nature whereof Nothing diſcovers, not 'can but Hell it ſelf, and the Sufferings of Chriſt, 'and moſtly *Theſe*: Let it die no other death, 'but that of the Croſs; and the more it cries-out 'to be ſpared, the more urgently cry-out you, 'that it may be Crucified.

'4. Let not Chriſt be divided: His Offices are 'requiſitely conjoyn'd, and cannot be ſeparated 'with our ſecurity; nay, not without our certain 'ruine. Know Him therefore for your Prophet 'and Lord as well as your Redeemer; and for 'your Wiſdom and Sanctification as well as your 'Righteouſneſs; (One and All.) Take Orders from Him as your Captain General; Receive your Law from His Mouth; Whatever He bids you do, Do it, Follow Him where-ever He goes, and Carry it ſo as becomes His Attendants: The Rev. 19. 14 Armies in Heaven follow Him upon white Horſes

es, and arrayed in white: Be not your own Director in any thing, nor over-hasty; Stir not up your Beloved untill He please; But await His Counsel and Conduct, as preferring His Knowledge of Times and Seasons, with the manner and method of His working and prescribing, before your own.

5. Let nothing divide you from Christ: Let nothing but Death (yea, let not Death it self) separate between you and Him. Nothing (you see) could separate Him from you; nay, had it not been for you, and such as you are, He had not dyed: *We are not our own, we are bought with a price*; which is the highest engagement in every State and Duty, whether living or dying, *to be the Lord's*. 1 Cor. 5. 20 Rom. 14. 8

VI. Christ's giving Himself a Ransom for you, warrants your largest Expectation of good things from Him: What Sins too great to be pardoned? or iniquities so stubborn as not to be subdued? or Graces so precious, as not to be obtained? the Lord delights in nothing more than Mercy; the onely Bar was Sin; which being dissolved by the Blood of Christ, Grace and Glory run freely. The making us Kings and Priests unto God, yea, *One in the Father and Himself*, seeing the thing He dyed for; no inferiour good thing can be with-holden from us. *Faith* and *Holiness* are great things indeed, and highly to be valued: yet let me say, that even these and all other good things layd together, will be but a very little heap to that Grace which put us into Christ; the Honour and Priviledge of Union with Him; and the price He hath payd for our *Infer.* 6. Heb. 9. 14 Joh 17 21

Ran-

1 Jo. 4. 10. Ransom: *Herein is Love, that God sent His Son to be the Propitiation for our sins:* The Purchase is payd, Releases are Sealed, and He in Possession; All things are ready; It is now but His Giving forth the Revenue that lies by Him, which also He delights to do.

'Other Notes of use, this Doctrine affords; 'which I can but touch, as *Jonathan* did the 'Honey: 1. It shews the high esteem that God 2 *Sam.* 7. 23. 'has for his Chosen; whom *He went Himself* '*to Redeem, and purchased with His own blood.* *Acts* 20. 28. '2. That by this Standard those Favourites of 'Heaven should value themselves; not weighing 'the World's Contempt, nor clouding those 'Marks of worth Redemption has put upon them. '3. It shews the contagious Nature of Sin; the 'deadly Venom whereof, nothing but the precious Blood of the Holy One could possibly antidote; nor withstand the Torrent of that fiery 'Lake: As also its Dreadfulness, in that the Son 'of God died in the Conflict. 4. It argues the 'Greatness and Preciousness of the *Soul*; the 'Redemption whereof had ceased for ever, if 'Christ the Son of God, had not made His own 'Soul an Offering for it. 5. That the world is 'not-a-little beholden to God's People for all the 'good things they possess; (for they have them 'on *their* account) and should therefore afford 'them better Quarter. 6. That God will not 'lightly pass-by the wrongs done to His People: *Rev.* 5. 10. 'Redemption hath made them Kings; against *Ps.* 9. 12. 'whom even hard Speeches are criminal: How 'severely then will He make Inquisition for Blood? '7. It argues the *Absoluteness* of Election, for 'that

'that an infinite Price was irrevocably decreed 'and paid, to confirm its title. 8. It also evinces 'the *Freeneſs* and *Independency* of Electing Love; 'ſince Creatures could not poſſibly deſerve or be 'worthy of ſo great a Ranſom. 9. It inferres 'the exceeding weightineſs of that Glory which 'required ſo vaſt a Price, and could not be had 'for leſs. Laſtly, It further yields a Chief cor-'ner-Stone for the Saints Perſeverance: For, '(1) They are not *Now* at their own diſpoſe; 'Redemption has transferr'd their Title to ano-'ther, who loves them better than to leave them 'expos'd to a ſecond Lapſe, from which there is 'no Recovering: And (2) Redemption being a 'valuable Conſideration, and ſo accepted, even 'the *Righteouſneſs* of God is engaged to ſave 'them; and muſt therefore prevent, remove, or 'over-rule, whatever would hinder that Salvati-'on. On all which Accounts (and others) Re-'demption ſhould be much the Subject of our 'Diſcourſe and Contemplation: It was the Firſt-'born Promiſe after the Fall; by the Repeatments 'whereof, and further Explanations, the Lord 'hath perfumed the breath of all his Holy Pro-'phets which have been ſince the world began: 'Our Lord and Saviour Himſelf was frequently 'ſpeaking of it; which ſhews that his Mind was 'much upon it; and that the ſame Mind ſhould 'be in us. It's a Theam that glorified Saints take pleaſure to dilate-upon; Witneſs *Moſes* and *Elias* on the holy Mount; and *John*, rapt into Heaven on the Lord's day, found them at this ſervice before the throne of God; where I can-not but Note (by the way) three Obſervables.

Luk. 9. 31. *Rev.* 1. 10. *ch.* 4. 11. *ch.* 5. 6. 9, 12, 13.

'1. That

'1. That the Saints in Heaven were celebrating
'the work of Creation, and that of Redemption
'both in one day; and it was the Lords Day:
'(A good Argument for our Lords day-Sabboth.)
'2. That they ascribe the same Glory and Ho-
'nour to the Lamb that was slain, as to Him that
'sits on the Throne; (an evident proof of Christs
'Divinity.) And 3. That the ground of their
'triumph and exultation, was not the *General*
'point; (no speech of *That* in Heaven) but *pecu-*
Rev 5.9. '*liar* Redemption; (A good Confirmation of the
ch.14.3,4. 'present Truth.) And further, our Lord and Sa-
'viour still bears about Him the Marks of His
ch. 5. 6. 'Crucifixion; He appears *as a Lamb that had*
ch. 2. 8. '*been slain*; and He glories in it; *I am he that*
ch. 1. 18. '*was dead*: and with these Marks He'l appear,
ch. 1. 7. 'when he cometh to judge the World: Till
Zach. 12. 1. 'when, the Lord's Day, and its most solemn Or-
1 Cor. 11. 'dinance, are for an unchangeable Remem-
25. 'brance of Him. Whatever (therefore) be-
'falls us, should mind us of this glorious Trans-
'action: If it be evil, that Redemption hath sa-
'ved us from the evil of it; if good, Redemption
'hath purchas'd it for us; whether good or bad
'in it self, Redemption will sanctifie it to us.
'But, when ye think of Heaven, and of the Hea-
'ven of Heavens as your Portion, with all that
'Heavenly *Viaticum* (Angels food, and better)
'that attends you at every Stage, *untill ye ap-*
Ps. 84. 7. '*pear before God in Zion*; especially, when ye
'are admiring, (for, what it is ye cannot think)
'I say, when ye are admiring that transcending
'Glory which shall arise from that ineffable *One-*
'*ness* to be then compleated between the Father
'and

and Christ, and His Saints; say, with that Heaven born Psalmist, *What shall I render unto the Lord for all his benefits?* And answer your self with him; *I will take* (not this or that single Benefit, but) *the Cup of Salvation*, (Glorious Redemption, which that Cup signifieth) *and call on the Name of the Lord.* All the Divine Attributes center in Redemption, (as Light and Heat in the Sun) and are thence savingly reflected upon Men Redeem'd: And this is the most compendious way of beholding the Glory of God, and of celebrating our dear-bought happiness. Something like this (perhaps) is that fruit of the Vine, which Christ and His Disciples shall drink new in his Fathers Kingdom; when He that Sowed, and we that Reap, shall rejoyce together. Therefore *unto Him that loved us, and washed us from our sins in His own blood, be Glory and Dominion for ever and ever*: Amen. Mat. 26. 29. Joh. 4. 36. Rev. 1. 5, 6

[III.]

That the Purpose and Intent of Christ's Death cannot be frustrate; (That is,) *Those whom Christ dyed for, cannot miss of the Benefits accruing by His death.*

All the Councels of God from Eternity; All His Promises and Declarations holding forth those Councels; and all His Dispensations in order to their Accomplishment; have a special relation to Christ as dying for His People, and their actual Salvation thereby, as the End thereof. Now, the *End* of a Thing is *that* for which the Thing it self is; and but for which, it had not been: 'tis *That* the Chief Agent principally proposeth, and

aims at; and if he be wise, he will certainly use and appoint such *Means*, and Order them in such *manner*, that the thing designed shall not miscarry. Men (indeed) may miss of their End: They aim at *This*, and *That* is produced; (as in building the Tower of *Babel*:) But this is still from some imperfection in themselves; Either the Thing it self is *not feasible*; Or the way to it *imprudently contriv'd*; or the Means *unduely* applyed; their minds *alter*; or they are made to desist by a Power above them, &c. But, *God* only Wise and Almighty, it is not so with him; None of those things which impede the designs of *Men*, can happen to *His*; There can be no other Event of them, but what He setly intended; The least of His Purposes shall not suffer disappointment; much less that great Design of Men's Salvation by the Death of His Son. That the thing it self is feasible, is attested by that innumerable Company already in Heaven on his account. It was so wisely contrived, that all Interest's concern'd are secur'd and satisfied; God is just in justifying the Sinner saved, whiles Vengeance is taken on his sin; and Christ well pleased with a Seed to serve Him. The way of obtainment is such, as will certainly compass the End; the Divine Power is engaged in it, which rests not (in the least) on the concourse or complyance of any frustrable Instrument. His heart cannot be taken-off from it: It is *That* his blessed thoughts have run upon from Eternity; and those thoughts of his stand fast to all Generations. And lastly, No higher Power can supersede His Decree; He is Sovereign Lord and controlleth all.

To

To confirm this, I Argue.

'First, From *Redemption it self*; wherein the *Arg.* 1.
'*Greatness* of the Price, the *kind* or *manner* of
'payment, with the Scriptural *import* of the word,
'are not a-little considerable.

'1. For the *Price*: It was the Life of the Son
'of God; whose Personal Dignity was such as
'put a transcendency of Merit upon His death;
'which therefore could not be parted-with for a
'doubtful or uncertain purchase; nor could any
'obtainment Inferiour to Salvation, compensate
the price. In this lies the stress of the Apostle's
Argument; who, to set forth the Happy estate of
God's Elect, and to prove them out of danger;
brings in the *Price* of their Redemption; *Who* *Rom.* 8.
shall Condemn? It is [*Christ*] *that dyed.* The 34.
Eminency of the Person, and the *Sufferings* He
submitted unto as they greatly Illustrate His Love
to Men; so they strongly affirm and ensure the
event of His death: *For, if Reconciled to God by* *Ch.* 5 10.
the death of His Son, [*much more*] *shall we be*
Saved by His Life: It may truly be said of every
one He died for, *He is just, he shall surely Live*: *Ezek.* 18.
(As those already gone to Heaven, and those yet 9.
unborn, were *Sanctified through the Offering of the* *Heb.* 10.
Body of Jesus Christ; and their Old Man *Cruci-* 10.
fied with Him.) No Man is *Actually* Justified *Rom.* 6.6.
till he Actually *Believes*; but Repentance and Faith
being purchased by Christ, for those He dyed for,
they shall as certainly be made to Repent and Be- *Phil.* 1.9.
lieve, as that Christ dyed for them.

'2. The *kind* or *manner* of payment; it was
'by *Suffering*: Had the Ransom been of the Na-
'ture of depositable things; (*viz.* To secure Sa-

'tisfaction in case the treaty took effect, and to be
'resum'd in case it succeeded not;) it had much
'altered the Matter; there had no great damage
'accrued to the Depositor; he might have receiv-
'ed his own again, (though not with Advantage.)
'But, *Sufferings* once undergon, cannot be re-
'called, they are as Water spilt on the ground;
'they cannot be gathered up-again, unless in their
'fruits; *viz.* in the accomplishment of the End
'they were designed for: which (duly weighed)
'will not allow Redemption to be Conditional,
'nor its intended effects to depend upon things
'contingent. Besides, That which is Infinite will
'not admit of Addition; nor can that which hath
'all worth intirely within it, find any thing of
'worth without it self, to depend upon. But
'this (me-thinks) should not need Arguing; since
'it is so apparent.

'3. From the Scriptural Usage and import of
'the word; which shews, That Redemption hath
'made Eternal Life our *due*; and that all suppos-
'ble Conditions or Additaments, all manner of
'Graces, Means, and Helps, which must come
'between our Natural state and Glory, (with
'Glory it self) were all intentionally in the design
'of it, purchased by it, and contained in it; as
'the stalk which the Flower must grow-upon, is
'virtually in the same Seed with the Flower it self.
'Redemption doth not onely *allow* Men their
'Book, and save them *in case* they can read
'(that's a heartless Notion) but *enables* them to
'read; and that in point of *Will* as well as *Know-*
'*ledge*. Faith is to Salvation, as Livery and Seisin
'are to Possession; they are no part of the *price*
'nor

'nor Condition of your *Right*; but a legal and 'notified Introduction to your *Actual* Enjoyment; 'yea, the purchase-money entitles you to *them*, 'as well as to the *Inheritance*. As ye can ask no-'thing of God, either warrantably or successfully, 'but as intitled thereto by Redemption; so, on 'Redemption's account, ye may ask any thing 'that hath tendency to its End; ye may claim 'Faith in Order to Salvation, as well as Salvation 'at the End of your Faith.

Now, that Redemption doth not barely make Men *Releasable*, or capable of being Saved; but doth, by its own proper virtue, prosecute its End to perfection; that the Actual complete Salvation of Redeemed-Ones, is bound-up in it; and what ever might lett it, taken out of the way; I shall cleer by a short induction of particulars.

1. *Redemption* imports *Satisfaction*: Without This the World had not been *Reconciled*, Nor could it be said, *The pleasure of the Lord hath prospered in His hand*: But, both these are affirm'd; *Isa.* 53. 10, *It pleased the Lord to bruise Him*: 'It does not intend onely, That it was the ple-'sure (or Will) of God, that the thing should 'be done; but that He was well-pleased by the 'doing of it; that is, He was again pacified to-'wards us, in whose stead He Suffer'd; (His Ju-'stice being thereby aton'd.) And this very Rea-'son ye have annexed in *Isa.* 42. 21, *The Lord is* 'well-pleased for His Righteousness sake; [*He* 'shall magnifie the Law, *and make it Honourable*] 'i. e, by levying satisfaction upon Christ: Which 'also accords with, and explicates that in *Rom.* 3. 31,

'*Do we then make void the Law through Faith?* '*God forbid; yea, we establish the Law.* It is 'further confirm'd by 2 *Cor.* 5. 19, *God was in* '*Christ Reconciling the World to Himself*: This 'must be *reciprocally* understood; for else the 'breach had continued: But (surely) the Lord 'would not be at *such* cost, to have His work but 'half-done: For, what is Reconciliation, but 'the renewal of Friendship on both sides? And, 'that this is Christ's own sence upon the word, is 'evident by *Mat.* 5. 23, 24, *If thy Brother hath* '*ought against thee, go and be Reconciled to thy Bro-* Dan. 9. 24 '*ther.* It must (therefore) take-in God's Re-'concilement to us, as well as ours to Him: which 'could not be done, (His Justice would not per-'mit it) without Satisfaction. And, to put it beyond Dispute our Grand Creditor proclaims Himself satisfied, by His sending from Heaven Mat. 28. 2. to Release our Surety; It was to say (in effect) that He had no further demands upon us.

2. *Redemption* imports *Justification*, or free-dom from guilt: Eph. 1. 7, *In whom we have Re-demption through His blood,* [*the Forgiveness of sins.*] Rom. 3. 24, *Being* [*Justified*] *freely* by His Grace, [through the *Redemption*] *that is in Jesus Christ.* Gal. 3. 13, *Christ hath Re-deemed us* [*from*] *the Curse of the Law, being* Rom. 5. 9. *made a Curse for us: He blotted-out the Hand-writting that was against us, Nailing it to His Cross,* Col. 2. 14.

3. It imports the eviction, Vanquishing, or *binding* of the *strong Man*; who would not (else) have let go the Prey, nor have left his Possession; Mat. 12. 28. *By Death He destroyed him who had the power of Death;*

Death; *that is, the Devil* Heb. 2. 14. *By the Cross of His Cross He spoyled Principalities and Powers, and triumphed over them*, Col. 2. 15.

4. *Freedom* from the *power* of sin, *Rom.* 6. 6, *Our Old Man was Crucified with Christ, that the Body of sin might be destroyed, that henceforth we should not serve sin*: upon which it follows, *He that is dead* (viz. with Christ) *is freed from sin*, v. 7. And, *Sin shall not have Dominion over you*, v. 14.

5. *Inherent Holiness*, or *Sanctification*, Col. 1. 21, *You who were sometimes Enemies in your minds, now hath He Reconciled in the body of His Flesh through death; to present you Holy* --- v. 22. Heb. 10. 10. *We are Sanctified through the Offering of the Body of Jesus Christ.* Rom. 6. 18. *Being then made Free from sin, ye became the Servants of Righteousness*: And that it was by virtue of Christ's death, appears by the 8 *v. For if we be dead with Christ, we shall also Live with Him*: It is *His blood* which *purges the Conscience from dead works, to Serve the Living God*, Heb. 9. 14. 1 Pet. 1. 24.

6. It likewise imports *Resurrection*; John 6. 54, 55, *I will raise him up at the last day; For my Flesh is Meat indeed*; (i. e. as Crucified.) Christ dying was the Death of Death: *Hos.* 13. 14. *In Christ shall all be made alive*, 1 Cor. 15. 22.

7. It further extends to the Actual possession of Redeemed Ones with *blessedness and Glory*, Rom. 8. 30, *Whom He Justified, them He Glorified. Liberty of entring into the Holiest, is by the blood of Jesus*, Heb 10. 19. *Thou hast Redeemed us to God by thy blood*; Rev. 5. 9, 10. (It's the voyce Rom. 3. 24. 1 Pet. 3. 18.

of those in Heaven.) Now, That all *These* are in Redemption, is Evident; and as Evident it is, That Redemption thus qualified, is not (cannot be) lyable to frustration; For, it brings us to *Heaven*; and then we are (sure) beyond the reach of danger. And, for this it was, that *Paul* cared not (he needed not) *to know any thing* (in comparison) *but Jesus Christ and Him Crucified*, 1 Cor. 2. 2. It is true, The Resurrection of Christ, His Ascension, sitting at God's right hand, and Intercession, have their Respective Influence into all these Glorious Priviledges, and parts of Eternal Glory; but they all spring from His Crucifixion: If He had not died, He had not been a Priest for ever as He is.

Heb. 9. 12.

Arg. 2. Secondly, The Righteousness of Christ is more prevalent and effectual to *His* Seed, than *Adam's* transgression was to *his*: All his Posterity (indeed) fell under the Curse by it; yet so, that there was still (through the Intervention of Grace) a possibility of Release: But the Righteousness of Christ hath so perfectly recovered and stablished *His* Seed, that their Justified State can never be lost: And the Reason is, because Grace hath out-done Sin, and gone beyond it; *Grace hath abounded much more*, Rom. 5. 20. Which *superabounding* of Grace, cannot refer to the Subjects of Grace, as if they were *more in number* than the subjects of Sin; (for, sin came upon *All*, and Grace cannot come upon *more* than all;) But 'tis meant of the *prevalent efficacy* of Grace; and the *permanency* of its effects towards all that are the Subjects of it: And, thence it is that Grace is said to *Reign*, and that to *Eternal Life*.

Rom. 5. 21

Thirdly,

Thirdly, If the End of Christ's death might possibly be frustrate, as possibly the very end of God's making the World, might suffer disappointment. All things were made for Himself; and by this scale they ascend to Him; The World for the Elect, The Elect for Christ, and Christ for God. All His works praise Him; but above all, that of Redemption, as of highest note and eminency. Most conspicuously doth the Glory of God shine forth in the face of Christ as *Dying*; and as dying for *such an End*; (*viz.* the Salvation of His People:) It is the chief of the ways of God, the very Meridian and height of His Glory, (not essential, but manifestative) both in this world, and that to come. It therefore behoved him so to lay it, that of all his designments, *This* might be sure to succeed: For do but subtract the *fureness* of its Effect, and leave his Redeem'd in a *perishable* condition; and it draws a *blemish* instead of *beauty*, upon all the Divine Attributes. For, *Arg.* 3.

1. The end of God's setting forth Christ a Propitiation, was to *declare His Righteousness in the Remission of sins*; which it does doubly. 1. That without satisfaction, sin could not justly be remitted: 2. That satisfaction being given, it could not justly be imputed. But if those for whom so *full satisfaction* has been given, should not be justified and effectually saved, Divine Justice would be as liable to impeachment, as if he had saved them without: And so, the thing designed for the honour of His Righteousness, would turn to its disparagement. *Rom.* 3. 25. *Heb.* 9. 14.

2. It would not accord with the love and good-

ness

ness of God towards His Elect; that *That* which
*Job.*3.19. was meant for their Recovery, and was also a price well-worthy their Ransom; should possibly turn to their deeper condemnation; (for, so it must if they be not effectually saved;) This could not be that Pleasure of the Lord which should prosper in the hands of Christ.

3. It would not be according to the *Faithfulness* and *Truth* of God, that Christ should fail of That He was promised, and earnestly looked-for, as the fruit of His Sufferings; which was a *Seed*
Isa. 49.6. ch.53.10 *to serve Him:* The thoughts of which were mat-
Prov. 8. 31. ter of complacency to Him from Everlasting. But if those He died for, should not only abide in the same condemnation He came to deliver them from; but under a much sorer vengeance than if He had not undertaken for them; How grievous would it be to *Him*, and contradictious to the Faithfulness of *God*!

4. Another End of Redemption was, That the *manifold Wisdom* of God might shine-forth in the sight of Angels and Men. *Christ Crucified is the Wisdom of God*, 1 Cor. 1. 24. But if it were so contrived, that the Thing chiefly design'd might possibly miscarry, it would be no illustration of Wisdom. Will one of common prudence part with His Jewels and choycest treasure, and leave his purchase *knowingly* under hazard? Men (indeed) may possibly waste their Estates in Tryals and Essayes that come to nothing; but did they foresee the Event, they would not so expose their prudence to reproach.

5. The *Greatness* and *Power* of God would suffer an Eclipse, if it were in the power of Crea-

tures

ges to defeat His most wise and holy Design-
ents, and hinder the accomplishment of His
reatest work: What would the *Ægyptians* say, *Numb.* 14
at that He destroyed them, because not able to 16,
o through with what He undertook?

6. Lastly, If the end of Christ's death might
ssibly be frustrate; Then that blessed project
r glorifying the *Grace* of God, might possibly
e disannulled and come to nothing; For, None
t *Saved* Ones do or can glorifie that Grace.

Fourthly, Another Argument for the *Sure effect* *Arg.* 4.
f Christ's death, is, That He hath the Manage-
ent of the whole work committed to Himself;
s well the *Application* of Redemption, as the
urchasement of it: He is the Repository Root and
reasury, wherein all the benefits of Redemption
re laid-up; and the great Almoner by whose hand
ey are dispensed. *Adam* was no more a pub-
ue Person after his Fall; The new Stock was
ot intrusted with him, but put into the hands of
hrist, who will give a better account of it:
or,

Fifthly, There is Nothing wanting to Him (who *Arg.* 5.
s our Redeemer) which might any way conduce
o the final Compleatment of His Work. There
re five things mainly requisite to make a great
dertaking Successful; *viz.* Authority, Strength,
nderstanding, Courage, and Faithfulness: All
hich, the Captain of our Salvation is eminently
ested with; *The Father loveth the Son, and* *Joh.* 3. 35.
th given all things into His hand.

1. *Authority*; He was *appointed* to His Of-
ce; (For, as Mediatour, the Father is Greater
an He:) *He came not of Himself, but the Fa-*
ther

ther sent Him, John 9. 42. He was called of God, Heb. 5. 4, 5. It was laid on Him, and undertaken by Him, in the way of a *Covenant*, and Confirmed by *an Oath*, *Never to be Reversed*; which also may partly be the meaning of God the Father's *Sealing* Him, *John* 6. 27. *The Government is laid upon His Shoulder*; He hath *the Key of David* committed to Him, *Rev.* 3. 7. Which shews the absoluteness of His Authority: Without Him, No Man can lift up his Hand or his Foot in all the Earth.

Isa. 42.6. Heb. 7.21. Joh. 10.18. Isa. 61.1. Ge. 41.44.

2. *Strength* or *Power*; These cannot be wanting to Him, if *All in Heaven and Earth* be sufficient for it; For, This He hath, and He hath it to this End, *That He might give Eternal Life* to as many as He dyed for; Which if they should miss of, it would be said, That *All-power* was not able to Save them. He that made the World, is surely well able to Govern it, and to over-rule whatever comes into it: He would never have suffered sin (the *onely* Enemy) to invade it, if He could not have quell'd it at pleasure: *Their Redeemer is strong, The Lord of Hosts is His Name*; *He shall* [*thorowly*] *plead their cause*: He must *Reign untill He shall have put all Enemies, both under His own feet and ours*, 1 Cor. 15. 25.

Mat. 28. 18. Joh. 17. 2. & 19. Isa. 63. 1. Ob. 9. 6. Jer. 50. 34 Ro. 16. 20

3. *Understanding* or *Knowledge*; This cannot be wanting to Him, who is the Wisdom of the Father; The Lord hath given Him *the Tongue of the Learned*, that He might *speak words* [in Season] *to him that is weary*, Isa. 50. 4. He knows His work *what* it is; *How* to effect it; and who they be that are concern'd in it.

(1.) He knows what His work is: It was (in short)

ſhort) *To ſeek and to ſave that which was loſt*: Not to bring Men into a *ſalvable* condition, (as ſome ſpeak) but to *Save* them, *Mat.* 1. 21. He came, To open the blind eyes; To bore the deaf Ears; To reſtore the withered Limbs; To cleanſe the Lepers; To heal the Sick; to raiſe the Dead; to caſt out Devils, To preach the Goſpel, and to cauſe thoſe it belongs-unto, to *hear* and *receive* it: He knows they are *Dead*, and He knows as well, that He is to *Quicken* them; and thence we have it in *John* 5. 25, The *Dead ſhall hear and live*: And *Chap.* 10. 16, *Other Sheep I have*; *Them alſo* [*muſt I bring*] *and they* [*ſhall hear*] *my voice*. He is alſo to keep them, and look to them, ſo as *One* be not loſt; and finally, To raiſe them up at the laſt day, and to take them to Heaven with Him: All which He is perfectly acquainted with, *His work is before Him*, Iſa. 40. 10.

Joh. 17. 12 22. *Ch.* 6. 39

(2.) As He knows His work, what it is; ſo the *beſt ſeaſon* and *method* for its performance. He came in the fulneſs of time; when things were *ripe* for His Coming: He came *Then* when there was moſt need of Him; the Devil's Kingdom at the higheſt; his Oracles in greateſt credit; the world overwhelmed by the *Roman* Power; and the true Religion near quite depraved among the Jews. It Argues a *Dextrous* underſtanding, to take an Enemy in his Ruſh, at his higheſt pitch of ſtrength and confidence, and throw him on his back: To ſuccour a diſtreſſed Friend or Ally, when brought under foot, and ſet him on his high places; This the Scripture calls *A ſtrengthening of the Spoiled againſt the ſtrong*: And *thus* doth our Lord Jeſus Chriſt,

Amos 5. 9

Christ, Who is (partly) *therefore* said to be o
Isa. 11.3. *Quick understanding*: *In all His Undertaking*
Ch. 52.13 *He deals prudently*: And to *This* it is, that *Ha*
nah ascribeth success; *The Lord is a God o*
[*knowledge*] *and His Purposes come to pas*
1 Sam. 2. 3.

(3.) He knows *Who* they are for whom He
to do it. The fruits of his death are not as thing
to be given in common; They fall not *indifferent*
ly upon Men, (as Rain upon all sorts of ground:)
He knows Whom he came to Redeem; No
their *Number* only, but their Persons; They were
all written in his book: And so well is He vers
Joh. 10.3. in it, That *He calleth them all by their* [*Names*:]
He does not omit any, nor call One for Another
ch. 13.19. He knows Whom the Father hath *Chosen* and
Given to Him: He can neither forget them, no
mistake them: They are written in His *breast*, an
on the palms of His hands, Isa. 49. 16.

4. To a Great undertaking is required *Courage*
or *Greatness of Spirit*; to confront opposition,
and cut-through difficulties: And if this be want
ing, all other Endowments will signifie little, (a
to success.) And how was our Lord and Re
deemer qualified as to *this*! When He was entring
into his passion, (against which He prayed, *If it*
were possible, that Cup might pass from Him;) He
then needed Courage in the Abstract; and we find
That He had it *answerably*. In *Isaiah* 50. 7, the
Prophet brings Him in as putting on His Armour
of proof; *Therefore have I set my Face as a Flint*
and I know that I shall not be confounded. In the
greatness of this His strength, did He Trave
through all those Contradictions of Sinners, Temp
tations

ations, Reproaches, Blaſphemies, *&c.* And when His hour was come, He did not Recoil, nor hide Himſelf from them; No, nor ſtay till they came where he was; but goes to *meet* them. And *Joh.*18.4. though He might have had more than twelve Legions of Angels for asking; He waives their aſſiſtance; and in His own ſingle Perſon, undertakes both this World and the Powers of darkneſs; yea, and the Wrath of His Father too, which was much more grievous, and of far Greater terrour than all the Reſt: And, in all this He was *Alone*; there was *None* with Him. And, that an Angel appear'd to Him from Heaven ſtrengthening Him; It was rather a *Token* and *Part* of His *deep humiliation*, (That the Mighty God ſhould ſeem to *want*, and *Luk.* 22. ſo admit the profered ſervice of His Creature) 43. than a *leſſening* of His ſufferings. Now, all this was for the *Procurement* of Redemption; And can He then be wanting to the *Effectual application* of it? He cannot ſhrink at the ſight of ſtragling parties, that hath Won the pitcht battel, and remains abſolute Maſter of the Field: For this alſo, we have a ſure word of Prophecy, in Iſa. 42.4, *He ſhall not fail, nor be diſcouraged,* [*untill*] *He have ſet Judgment in the Earth.*

5. *Faithfulneſs*: This alſo is a grand and Neceſſary qualification for an high Undertaking: And for this our Redeemer is alſo ſignally Eminent. To do the Father's Will, was *That* He came for from *Joh.*6.38, Heaven: And this was His Will, *That of all He* 39. *had given Him, He ſhould loſe nothing; but ſhould Raiſe it up at the laſt day*: that is, That He ſhould *give them Eternal Life*; *John* 17.2. And we find Him profeſſing, That *He had done it accordingly*;

v. 12.

v. 12. and that *He will do it*, v. 26. according to His Promise so often repeated in the 39, 40, 44, 54. v. of *John* 6. And He keeps them, in *Faithfulness* to His trust; *viz. That the Scripture might be fulfilled.* *Judas* was let-go, to *fall by his own transgression*; Whom (doubtless) He could and would have kept as He did the Rest, had he been (as they were) committed to His Charge: For, He gives to every one, according as He received for them; as is seen by comparing *Psal.* 68. 18. with *Eph.* 4. 8. In the one place, it is said, *He* [*received*] *gifts for Men*; and in the other (which is a quotation of the former) *He* [*gave*] *gifts to Men*: Those (therefore) for whom He received Eternal Life, cannot fail of it, unless He should fail of His trust; which (indeed) He cannot do. For, *He is Faithful in all His house*; and that as a *Son*; and joynt-interest (you know) is a Natural and prevalent Obligation to Faithfulness. If any should offer to dispossess Him, He would answer as *Naboth* did *Ahab*; *God forbid, that I should part with the Inheritance of my Father.* And His Faithfulness further appears, in that He makes it a main part of His business now in Heaven, to have this work perfected; *He ever lives to make Intercession* for them. There is great weight put upon this, in *Rom.* 8. 34, *Who is he that Condemneth? It is Christ that dyed; yea rather, that is Risen again --- who also* [*maketh Intercession*] *for us*: And, the summe of His Prayer, is, That those given to Him, might be kept *from evil*; That they might be *One* in the Father and Himself; and That they may be *where He is*, to *behold His Glory.* Now then, if the Salvation

Joh. 17. 12.

Heb. 3. 5, 6.

1 Ki. 21. 3

Heb. 7. 25.

Joh. 17. 15. v. 21. v. 24.

of thoſe He died for, was the *end* of His death; and the *price* that He paid, well-worthy the purchaſe; If it be the Father's will that they ſhould be *ſaved*; If alſo, this Salvation be the thing for which He *prayes*; and whatſoever He asketh of God, *He will give it*; it needs muſt follow, That *the Intent of His Death cannot be fruſtrate.* Joh 11.27

'Yet does not this Truth goe unoppoſed; (the 'general Doctrine will not bear it;) Not for any 'fault of its own; but that it will not give place 'to another which unduely affects the prehemi-'nence. Denyed in *terms* it is not; None will ſay '*directly*, that Chriſt's intent in dying may be 'fruſtrated: But, *That* intent of His, is ſo nar-'row'd by ſome, and clog'd with Conditions, as 'would bring it to nothing. The *Riſe* whereof, or 'its *uſe*, I underſtand not; but ſuppoſe that *Ne-'ceſſity* drove to it (for want of a better) to ſhore 'up the General Point. I thought (at firſt) of no 'Objection here: But, having (ſince) found this 'in the way, I would put it in the Sacred Ballance, and try its weight. The ſumme alleadged 'is this:

'*That the intent of Chriſt's Death, was onely 'to bring Men into a ſalvable State; with 'ſuch Means and Helps as will bring them 'to Salvation, if they will uſe them: And 'that any are not ſaved, is from their unbe-'lief.*

1. That Unbelief is the condemning ſin, needs no proof: But yet, Men's not Believing in Chriſt, is not the onely or firſt procuring cauſe of their Condemnation; but their Apoſtaſie and Rebellion againſt God: Albeit, the condemnation of *Anſw.*

those who Believe not, is greatly aggravated by rejecting the Remedy; as one condemned for Treason, refusing his Pardon; that refusal is (indeed) the next and immediate Cause of his Execution, and perhaps shall heighten the rigour of it; but his treasonable Practice was the first procuring Cause of his Death; which also he should have suffered for, if no such Pardon had been offer'd him. There will need no Accusation from
Joh. 3. 17. Christ, to justifie the condemnation of Sinners: *Moses*, whose Law they have broke, shall witness against the *Jews*; and the Law of Nature against the *Gentiles*. That Faith is the one thing necessary on our part, in order to our being saved, is a Foundation-Truth, and necessary to be known: And, as true it is, that this Faith adds nothing of *Merit* or *Virtue* to the Cross of Christ. Where Men are said to be justified or saved by Faith, it is meant of the *Object* of Faith, and not of the *Act*, (tho' not without it;) for, the Righteousness of Christ alone is the *Matter* of our Justification; which this Objection seems to deny. But,

'2. Why should Redemption be made frustra-
'ble by a forreign dependence, unless deficient in
'it self? That Christ should *die*, ought rather to
'have been conditional; and not the Salvation of
'those He should die for; and so, should have
'been deferr'd till the *End* of the World, to see
'if any *Fruit* would come of it; And if *not*, then
'not to die at all; For, why should he die in vain?
'But, That Christ *should* die, and at that very
'time, were fore-determin'd of God; abun-
'dantly promis'd, and confirm'd with an Oath;

'where-

whereby it was made *Neceſſary, and impoſſible to be waived.* It could not (then) ſtand with the Wiſdom and Truth of God, that the *End* of His death ſhould poſſibly miſcarry. Nay, the *End* had the ſame Inſurance as the *Means*; (*viz.* Decree, Promiſes, Oath.) And ſhall ſo great Solemnity, and Expectation upon it, evaporate into Contingency? Chriſt was promiſed a *Seed to ſerve Him*; and ſuch a *ſight* of the travel of His Soul, as ſhould *ſatisfie* Him: That He ſhould *divide the Spoyl with the ſtrong*: That *the Heathen ſhould be his Inheritance*: That *Kings ſhould ſee and ariſe*; *Princes alſo ſhould worſhip*; and *His Enemies become His foot-ſtool*; &c. And this, as the *Reward* of His *Sufferings*; and He ſits in Heaven, expecting till it be done. And now, ſhall *lapſed* Creatures uſurp a Negative Vote to their Sovereign's Will? Shall it be at *their* pleaſure, whether He who is Heir of all things, ſhall poſſeſs His Patrimony? Shall ſinful Duſt ſo arrogate to themſelves, as to ſay, My Creator's Will ſhall be done, provided my own may be the Standard of it? Shall thoſe Statutes of Heaven (in favour of the Conditional Doctrine) run thus? The ſtrong Man armed, ſhall be ſpoyl'd and caſt-out, if he will: The Heathen, whoſe God is the Devil, ſhall renounce him, and turn Tenants to Chriſt, if He will conſent to it, and they alſo think it their Intereſt: Kings and Princes ſhall ariſe and worſhip Him, if their own Grandeur will bear it; and Enemies ſhall become his Foot-ſtool, in caſe they be free to ſubmit to it, &c.

Iſa. 53.11 *v.* 12.

Pſ. 110.1. *Heb.* 10.13

'Who would not tremble to hear such Indignities put upon Christ?

'3. There was no Reason why Christ the Son 'of God should die for so small a Purchase, as to 'make men but *Conditionally* salvable; that the 'greatest thing in the World should be hung on 'so weak a Pin as would not bear the weight, '(the temptation) of an Apple. I call it a *small* 'Purchase, because they had *more* than this in '*Adam*: They had then a *pure* Freedom of Will, 'without Byas to Evil. But *Now* (say you) they 'are help'd by Motives and Arguments from the 'Danger they are in, and the Benefits attainable 'by changing their Course: But, what are these, '(as the case stands?) What Motives will move, 'whiles insensible of that danger, and ignorant 'of the Benefits propos'd? Such Motives also 'they had *Afore*, and more amply than *Now*; 'inasmuch as the present sense of a happy Condition was more attractive and prevalent to keep 'it, than the mere Proposal of a distant and unknown Priviledge, can be to attain it; (for, of 'things unknown, Men are not desirous;) especially when things more suitable to present sense 'are theirs in Possession: and to leave these for 'those they understand not, is contrary to their 'Reason: They see neither Danger nor Privi'ledge, and therefore despise both. Or if they 'have skin-deep Convictions at times; the present Content they dream to have in their Lusts 'carries them head-long as with Wind and Tide.

'4. If rational Motives and Argumentations 'were of that weight and efficacy for the working 'of Faith; Those of the largest Endowments 'Natu-

'Nature ſhould be the moſt capable Subjects
'and likelieſt to be wrought-upon. But, do any
'of the *Phariſees* believe on Him? Do not the
'Princes of worldly Wiſdom account the Preach-
'ing of the Croſs Fooliſhneſs? Do we not ſee
'Men of Renown for Humane Sapience, highly
'pretending to Moral Sanctity, and higheſt-flown
'in their Free-will Principles, nevertheleſs to de-
'ſpiſe the wayes of Holineſs; yea, deſpoyling
'Chriſt Himſelf of His Deity, and the Chriſtian
'Religion (which themſelves profeſs) of its
'chiefeſt Glory? Nothing more plain than this to
'our very ſenſes. Surely then, it could not be
'reaſonable, that this Glorious Redemption
'ſhould lie at the mercy of a perverſe Will; ſince
'*that* is the thing which hath letted, and will lett,
'untill it be taken out of the way. Chriſt was *Lu.* 23.24
'but once delivered to the Wills of Men, and
'then they crucified Him; and ever ſince they
'crucifie His Croſs. *Had they known Him, they* 1 *Cor.*2.8.
'*would not have crucified the Lord of Glory:* But,
'ſo it is, *in the wiſdom of God, that the world by* *ch.*1. 21.
'*wiſdom know not God.* The wiſdom of Men *ch.* 2.5.
'never was the Author of Faith, either to them- *ch.* 1.23.
'ſelves or others: The Preaching of the Croſs
'is to the Jewiſh Legaliſt a *Stumbling-block*;
'and *fooliſhneſs* to the Rational Philoſopher, and *Act.*17.18
'that at *Athens*.

'5. *Conditionality* will not conſort with the
'ſcope of Chriſt's Redemption; nor yet with the
'Nature of the Bondage it referrs to: It is
'(ſummarily) term'd, The *bondage of corrupti-*
'on; In parcels, it bears the names of Blindneſs,
'Darkneſs, Death, Hardneſs, Unbelief, Enmi-

'ty, &c. And, that deliverance from these, was
'the very Scope and End of Redemption, might
'be made-out particularly: I shall instance onely
'two or three Generals; 1 *Joh.* 3. 8, *For this*
'*purpose the Son of God was manifested, that He*
'*might destroy the works of the Devil.* Rom.
'6. 6, *Our old Man was crucified with Christ,*
'*that the body of Sin might be destroyed.* Chap.
'8. 3, *God sending His own Son in the likeness of*
'*sinful flesh, and for sin condemned sin in the flesh.*
'Which Texts, lest they might seem defective,
'for want of *Universality*, *That* also is supplyed in
'*Tit.* 2. 14, *Who gave Himself for us, that He*
'*might Redeem us from* [*all*] *iniquity.* Eph. 5.
'25, 26, 27, *Christ gave Himself for the Church,*
'*that He might sanctifie and cleanse it, and pre-*
'*sent it to Himself a Glorious Church,* [*not ha-*
'*ving spot, or wrinkle, or any such thing.*] But,
'was it not a thing in *design* onely, and liable to
'frustration? No, it was determin'd and fix'd;
'Psal. 130. 8, *He* [*shall*] *Redeem Israel from*
'*all his iniquities.* 1 John 1. 7, *The Blood of*
'*Jesus Christ His Son* [*cleanseth*] *us from all sin*:
'It's spoken in the present tense, as a thing still
'in *doing*. And this [*All*] here must be taken
'universally; because, if not saved from *all*, it
'would be (in the end) as if saved from *None*:
Lu. 12. 54 '*One* Mite left on the score, binds over to wrath;
'especially *Unbelief*. Why then should *That*
Joh. 3. 18 '(of all the rest) be exempted or disputed? Is it,
'that we think Faith so easie a matter, that we
'need not to trouble our Master about it? (Few
'Believers have found it so;) Or do we think our
'selves better able to deal with our own hearts,

'or

'or truer to our Intereſt? It's our Heart's De-
'ceitfulneſs that makes us think ſo. Or, ſhall
'we impoſe upon Chriſt ſomething of ours to
'eech out His Merits, or to make them effectu-
'al? He abhorres it; *If ye be circumciſed, Chriſt*
'*ſhall profit you nothing*. Or do we aſpire to ſit
'on his right hand in the Glory of Redemption?
'I know not what it is; but am ſure, that ſome-
'thing not-right lyes in the bottom, tho' unſeen.
'For, ſince the Honour of Redemption lies in ſa-
'ving from Sin, He that ſaves from Unbelief,
'(which is the Capital) ſhares deepeſt in that
'Honour. Unbelief is the *lock* of our Chain and
'Bondage; and till *that* be unſhot, there's no
'getting looſe. Chriſt's Redemption is not like
'thoſe Laws of Men, which hold the ſmall, but
'let the great ones break-through: No, Redem-
'ption ayms at the Head; and 'twas ſo deſign'd *Gen.*3.15.
'from the firſt. But, how are Men ſaved from
'Unbelief? Is it their own Act, or Another's?
'If their own, then 'tis of works; (which will
'not conſort with Grace:) If Another's, that
'Other does it either Abſolutely or Conditionally:
'If Abſolutely, the Objection ceaſes: If Condi-
'tionally, what was the Condition of it? It could
'be Nothing in us *afore* we Believed; for, *what-*
'*ſoever is not of Faith, is ſin*: It muſt then be *Ro.*14.23.
'from Another Cauſe, and *without* Condition;
'and that can be *onely Redemption it ſelf*; for,
'nothing elſe can pretend to it; and the Preten-
'ſions of *That* are good, from *Heb.* 12. 2. where
'Chriſt is ſtyled, The *Author* of our Faith. *Joh.*
'1.16, Affirms *All* Grace to be out of *His* Fulneſs,
'*Phil.* 3. 11, ſhews, that *Chriſt apprehends us*,

'(not because we doe, but) *that we might appre-*
'*hend Him.* And *Tit.* 3. 6, The *Holy Ghost* (who
'is the immediate Operator of all Grace) is *shed*
'*upon* us through *Jesus Christ* our *Saviour*:
Joh. 1. 12. 'That Faith which is not from Christ intirely as
'its Root, will never lead the Soul to Christ as its
'Object and Centre. But, methinks the Doctrine
'of *Conditional* Redemption should be for ever
'silenced by that one Declaration of our Saviour
Isa. 65. 1. 'Himself, *I am found of them that sought me*
'*not.*

'Now shall this Truth be yielded, (*viz.* That
'Christ's Redemption made an *end* of sin?) Or
'shall we say, That our Old Man was crucified,
'*all but his vital parts?* That *all* the works of
'the Devil are destroyed, *except his Master-*
'*piece?* That *Israel* is Redeemed from *All* his
'Iniquities, save onely the worst and most con-
'demning? Does the Scripture speak fallaciously?
'or does vain Man deal deceitfully in His Cove-
'nant? I would ask, (with great seriousness, for
'the matter requires it,) What good shall Re-
'demption doe us, if it save onely from *some* sins,
'and not from *All?* Or if from *All* excepting
'*Unbelief?* Would it not be like a Pardon for
petty Trespasses, (Petty, in comparison) whiles
the Guilt of our Treasons lyes still upon us? To
purchase Salvation upon terms of Believing, with-
out purchasing *Faith* also is too like an under-
taking to cure a Man of his *Phrensie*, upon con-
dition he will be *sober*: what will they doe,
who content themselves with such a Redemption
as this?

Lastly, Consider Redemption in its Type: The
People's

People's ſins, under the Law, had not been expiated by the Sacrifice without ſprinkling the Blood; and it was not *themſelves* that ſprinkled it, but the *Prieſt*: And can we (then) think, that Chriſt ſhed His Blood for thoſe on whom He will not ſprinkle it? That He will not give a little *Faith* to thoſe He died for, whenas without *That*, all that he doth beſides, will not profit them? Hath He wrought ſo great a Deliverance for His Servants, and now ſhall they die for Thirſt? It's impoſſible that His love ſhould be ſo cooled ſince His going to Heaven, as to be indifferent touching the Travel of his Soul: Shall he periſh for whom Chriſt died, for want of a good word? eſpecially conſidering that word can be ſpoken effectually by no body elſe? If any ſay, He would, but they will not; I anſwer, this *Will-not* is their Unbelief; and the *great* thing they are to be ſaved from; He that is ſaved from that, is ſaved every whit; and this, Chriſt is to doe by making them willing: A *will* to Beelieve, is *Believing*; and in the day of His power, they find it. And, for any to ſay, That a *will* to believe, is not purchaſed by Chriſt, and effectually applyed by Him, but depends on ſomething to be done by Men; is a great derogation to the Merit of His ſufferings; It is (in effect) to ſteal a Jewel from our Sovereign's Crown, and to wreath it on a Fools Cap. *Judg.* 15. 18.

Inferences.

I. The *Impoſſibility* of fruſtrating the End of Chriſt's Death, is a manifeſt Proof and Argument of *Peculiar* Redemption: For, if the Salvation of Thoſe He died for, was the *End* of His dying; *Iſ.* 1.

dying, and the intent of his death cannot be frustrate; then he had not in his Eye and design the Salvation of those that are not Saved.

Inf. 2. 'II. Take heed *What* ye hear, and *How*: Be-
'ware of those Doctrines which tend to enervate
'the Covenant of Grace; reducing it to a Cove-
'nant of Works; or somewhat more difficult:
'A principal one is that which makes Redemption
'Conditional, and dependent upon something to
'be done by Men, which Christ is not the Doer
'of: Of its evil consequents I shall mention
'two.

'1. It bereaves us of that solid ground of com-
'fort (for, the joy of the Lord is our strength)
'which the *Absoluteness* of Redemption intends
'and offers to us; exposing our naked skin to
'every blast of Temptation. Who can promise
'the standing of that Fabrick which stands on a
'doubtful Foundation? To build Hay and Stub-
'ble on the Rock, has not half that danger in it,
'as Gold and Silver on the Sand: The One shall
'be saved, (though with difficulty) the other
'loses both his Work and himself: For, let Re-
'demption be never so firm and solid in it self, if
'yet its standing and efficacy depend upon that
'which is fleeting and unfix'd, the ground of our
'confidence is gone: It's like those Pumps that
'have water enough within, but yield you none,
'unless you first put in some of your own; which
'yet ye have not; (like *Jacob*'s Well, but no-
'thing to draw with.) For Men to annex Con-
'ditions, is to offer a Barr to their own pardon;
'and instead of an Amendment, to add a destruc-
'ive proviso to the Bill of Free Grace: That Pa-
'radox

radox of the Preacher seems pertinent here; *Be not Righteous over-much, neither make thy self over-wise: Why shouldst thou destroy thy self?* Eccl. 7. 16

2. To make Redemption dependent on our Faith, attributes to Created Grace, an Honour that is due onely to Christ; which Redeemed Ones should be very tender of. Was He *alone* in the *Obtainment* of Redemption, and shall we think He needs a *Coadjutor* in its *Application?* Shall we impute to that glorious Atchievement a need of our help to make it successful? No, whatever Graces ye have, ye must thank *Redemption* for them, and not *Them* for your being Redeem'd. The whole Constellation shines by a borrowed light; they have none of their own, but what the Sun of Righteousness communicates to them. Hast thou Faith? Have it to thy self, and know it for thy good; take it as an effect and evidence, but not as the Cause, of your Interest in Redemption. Each Grace is of Use in its place, and beautiful; (as each Star hath an Orb of its own) and to move out of that, is to break the Harmony of the Spheres: Even Gospel Graces Legalized, lose their Excellency. I must say to Faith (in this case) Friend, sit down lower; this place belongs to your Author: You are Redemption's Creature; from *That* you had your birth; and in *That* you live and move: Ye are welcome as a Guest, yea, as chief Ruler of the Feast; though not as the Bridegroom's Compere. But, true Faith, and unclouded, is more ingenuous than to incurr such a Rebuke.

3. If all Merit and Grace be virtually in Redemption, and thence dispensed by the hand of *Inf.* 3.

our

'our Redeemer Himself; this yields both a Friend
'ly Reproof and Direction together: Reproo
'to expectancy any where else; and Direction to
'poor thirsting Souls, *Where* and *How* to be sa
'tisfied. Undone you are in your selves, (tha
Isa. 3.6. 'ye find;) and would gladly put this ruine unde
'the hand of Christ, as one that is able to repai
'it. Thus far ye are right: But, something yo
'seek in your self that may strengthen your hope
'and induce His favour to you. Away with such
'pretences, and flee to your Redeemer as ye are;
Hos. 14.8. 'for, *from Him* alone *is that fruit to be found*
'Be as sensible of your Deformity and Unworthi
'ness as ye can; and walk humbly under the sense
'of it; but, let it not slacken your pace, nor abate
'your hope. If any thing may render you wor
'thy, (that is, a suitable Object of Mercy) i
'is your coming boldly to the Throne of Grace
'with all your unworthiness about you. Is it no
'a disgustful Modesty to be shie in accepting from
'those above us? Does it not look as if we would
'not be thought to need their kindness? Or else
'as if we thought they needed our requital? O
'at least, as if we were unwilling to be Obliged
'to them? Much more unbecoming it is, to be
'backward in accepting the offers of Grace from
'so Great a Person as our Lord and Redeemer.
'O, the unnaturalness of our Natural Hearts
'even to our own good! We are pitiful Objects
'of Charity; all fulness is in Christ, and may be
'had for going for; and yet, as if He wanted
'Clients, He is fain to make Proclamation, *Ho*
Isa. 55.1. 'every one that thirsteth, come ye to the Waters
Joh. 7.37. 'and he that hath no money --- And, *If any Man*
'thirst

thirſt let him come to Me and drink ---- Great things are proffer'd; and what's the price? Nothing; It is but *Come* and *Take*. This (I confeſs) is ſomething; yea, it is one of the *hardeſt* matters to get to be *Nothing*, and ſo come to Chriſt, that we may be Something: But, go to Him even for *this*. Had the Prodigal defer'd his Return till better Cloaths on his back, and a Viſage more like the Son of ſuch a Father; Rags muſt ſtill have been his Cloathing, and Husks his Entertainment. Do but conſider How it is; Jeſus Chriſt calls you (becauſe ye are *blind*) to come to Him for Eye-ſalve; and you'l not go till ye can ſee better: you are *Naked*, and He calls you to come and receive change of Rayment; and you'l not go till better arrayed: He offers you Gold, (for He knows your Poverty) and you'l not take it, till ſomething of your own to give for it, *&c.* Look o'r it again, and ſee if this be handſom dealing either with your ſelf or Him. It's Free Grace in Redemption that is to be Glorified; but ſomething of your own would *leſſen* your need of Chriſt, and *lower* your eſteem of His Grace: Nay, 'twould be a means to keep you *from* Him; (as Farms and Oxen did thoſe full Gueſts from the Wedding-Supper.) Conſider further, No Man was ever accepted of Chriſt for what he brought to Him: They are beſt welcom that bring nothing, and yet expect all things. What gave you to Chriſt, or did for Him, or ever can, that might move Him to die for you? Yea, to be made Sin and a Curſe for you? Did He go into Hell to fetch you thence, and pawn His Soul (His precious Soul)

'Soul) for your Ranſom; and can you think that 'He'l ſtick at petty Matters? Deſervedly may 'you and I be upbraided with, [*O Fools, and ſlow 'of Heart to believe!*] He knows we have *Nothing*, and would have us know that he knows 'it; and withal, that He hath *all* things for us: 'And for our invincible encouragement, that all 'things are *ours* in a way of *Right*; His purchaſe 'hath made them ſo: We are His *invited* Gueſts, 'and ſhall not need to bring our Seat or Proviſion 'with us. I ſhall add but one conſideration more; '(*viz.*) Whether your keeping off from Chriſt, 'till fit for His Preſence, (as ye term it) be the 'way to better your ſtate: Search and ſee, if 'ſomething like Pride be not at bottom: Some-'thing you would have, e'r you come, that 'might render you acceptable; and that you can 'have onely from Him; and you cannot have it, 'but by coming *without* it. Redemption hath in 'it Infinite Treaſures of what we want; and our 'Redeemer is infinitely more pleaſed to give them 'forth, than we to receive them. Think (there-'fore) you are always hearing that Joyful ſound,

Mat. 11. 28. '*Come unto Me, all ye that Labour, and are 'heavy Laden, and I will give you Reſt*: And,

Joh. 6. 37. '*Him that cometh unto Me, I will* [*in no wiſe*] '*caſt out*.

Inf. 4. IV. This gives to Believers the higheſt encouragement in their Spiritual conflict; For *if our Old Man was Crucified with Chriſt*, [*that the body of ſin might be deſtroyed*] and the intent of His death cannot be fruſtrate; then *Sin* [*ſhall not*] *have Dominion over you*; than which, there's nothing more Fortifies our Faith in fighting againſt

gainſt ſin; 'Nothing more comforts a Soul *concerning the work and toil of his hands*: For, *To take away ſin*, being the *end* of Redemption; to make the work *ſure*, Chriſt Himſelf was made ſin (imputatively, not inherently;) All the ſins of thoſe He died for, met on Him; He and they were ſo incorporated, as not to be ſeparated but by death: Sin could not dye without Chriſt; Chriſt could not dye without being made ſin; Nor could He dye, but ſin muſt dye with Him: *Whole* Chriſt, both Head and Members Univerſally, were *all* Crucified together, and They *all* roſe together; *All*, excepting ſin, and that he left in his Grave; and let us remember, it is [*There.*] So that *We* have nothing to do (in compariſon) but to take the Prey; for the Enemy is beaten to our hands: *Eleazar* ſlew, and the People return'd after him *onely to ſpoil*; and ſo it is here: and herein is that ſaying verified, *One Soweth, and another Reapeth.* Our buſineſs now, is to diſplay our General's Trophees; to tell of his Victories; and prepare our ſelves for his Triumph; that we may be ſutable Attendants on him, at that glorious and long'd-for Day. *Rom.* 6. 6. 12. 22. *Gen.* 5. 29 *Rom.* 6. 6. 2 *Sam.* 23 10. *Joh.* 4. 37.

There are Stragling parties (indeed) who watch for our halting; and ſeldom (elſe) can they have advantage againſt us: But their heart is broke; and if follow'd in our Captain's Victorious Name, they'l ſtill be Recoiling; Nothing daunts them *more* than to ſee you *ſtand to it*: Your Adverſary would make you a Bridge of Gold, or any thing; (even to the half of his Kingdom) if you would ſound a Retreat, or *ſpeak no more in that Name. Gird up therefore the Loyns of your*

your Mind; let an holy Magnanimity possess you; as knowing your Conflict shall end in your being Crown'd. You Run not for an *Uncertainty*; therefore fight not as they that beat the Air. For, it is Nevertheless true, that your Enemy is stubborn, and your constant pursuit will make him desperate: Since he may not have Quarter, he will do all he can, Not to die alone; he will stand on his Stumps when his legs are off, or lye on his back, and fight: (for his Malice is implacable) he will never give-over, till quite out of breath (which yet he will not be *quite* without, whiles we have any; We expire together.) But here lies the odds; That We, dying in the Conflict, shall rise again with Marks of honour, and our Laurel hold green to Eternity; yea, we shall sit with our Glorious Captain in his Triumphal Chariot, *Rev.* 3.21. but our Enemy lies in Eternal silence, and his Name forgot; or Remembred only to Greater our Exultation and Glory: Only (as before) be sure you stand to it; set your face as a flint, (as your Lord and Master did;) and know, That as he was not Confounded, so neither shall you. All that he had, you have on your side, and the Merit of his improvement added to it: What Power the Father gave to him he delegates to you, even a *power over all the power of the Enemy*; and it were an *Antidote* or *Supersedeas*, to invalidate *all* that comes against you. Wherefore then should we doubt? Though they come about you like *Ps.* 118.12 Bees, *In the Name of the Lord you shall destroy them.* Remember the Advantages you have. Besides the Bruising of your Enemy's head, and that incurably, your own head is in heaven; and

He is there as on a Mount, to behold both yours and your Enemies posture, and to send-in relief; which He *never fails to do at a dead lift*: And *He makes intercession for you*; whiles you are fighting, His hands are up, and never weary: and therefore you may be confident of success. It was by virtue of His prayer, that *Peter*'s Faith did not fail, when there was but an hairs breadth between him and death: The Devil Winnow'd, but Christ stood-by, and *held the Wind in His fist*: But, *Isa.* 41. 17 *ch.* 25. 4. *Heb.* 7. 25. *Pro.* 30. 4. *Jer.* 31. 10, 11.

'Lastly, Suppose you be foil'd: Things go not with you as they were wont, or as you expected; and that casts you back in your Faith; makes you cry out, *If it be so, why am I thus?* Here the Lord says to you (as once to his Servant *Joshua*) *Get thee up*; *wherefore liest thou* [*thus*] (discouraged) *upon thy Face?* There's something to be *done*; find out the troubler of thy peace, and give it no Quarter: And if it be too hard for *thee* (as certainly it will) call-in the Mercy promised in *Psalm* 12. *For the oppression of the Poor, for the sighing of the Needy*; *Now will I arise* (*saith the Lord*) *and set him in safety from him that puffeth at him*: And then go-on with your work; let nothing stop you of your boasting in this Region (this *Upper* Region) of the Grace that is in Christ Jesus: in *That* let your strength be renewed, (the Journey else will be too great for you;) and in that strength soar aloft; Take the Wings of that Eagle, and mount towards Heaven, above all the smoak and dust, both of self-ability, and self-weakness. Make your boast of *God* all the *Inf.* 5. *Gen.* 25. 22. *Josh.* 7. 10 *Ps.* 12. 5. 1 *King.* 19 7, 8.

'day long; In the *Lord* have I Righteousnes
'and strength: Of my self I can do nothing; but
'through Christ (the strength I have from His
'Redemption) Nothing shall be too hard for me.
1 Cor. 15. 55,56,57. '*O Death, where is thy Sting? O Hell, where*
'*thy Victory? The sting of Death is Sin, and the*
'*strength of Sin is the Law; But, thanks be unto*
'*God, which giveth us the Victory, through our*
'*Lord Jesus Christ.*

OF
Effectual Calling.

THE Doctrine of *Calling*, (which I term *Effectual* to diſtinguiſh it from that which is outward only, and prevails not) reſpects the *Means whereby*, and the *Manner how*, God's Elect are Actually prepared for that Salvation He hath choſen them to: It is God's revealing his Son *in* them; and he doth it by the holy Ghoſt; whoſe Office it is, to *Sanctifie* Whom the Father hath *Elected*, and Chriſt *Redeemed*: Theſe three Acts of Grace are peculiar to the Three Perſons reſpectively; and are all predicated of the ſame Subjects, and that as a Party Select, and diſtinguiſhed from others; They are Choſen out of the World; Redeemed from among Men; and taken from among the Gentiles.

1 Pet. 1. 2. *Jude v.* 1. *Joh.* 15. 19 *Rev.* 14. 4 *Acts* 15. 14, 17, 19.

Next to the Glory of his Grace, and the honour of his Son, the Lord hath placed the Bleſſedneſs of his People, as the principal Scope and End of all he hath done in the World, or will do. It could not therefore ſtand with his holy wiſdom, to leave thoſe he was pleaſed to chooſe unto Salvation, to the conduct of their own Underſtanding and Will; with ſuch other helps as they have in common with other Men; and thereon to hang the whole of his great deſign: For, by ſuch a

course, it would not onely be *frustrable*, but *certainly defeated*. For prevention whereof, and that the *Purpose of His Grace might stand*; He hath made it of the very *substance* of Predestination, to *prepare* and *apply the Means*, *as well as to appoint the End*; which, in the Sacred Language 2 Pet. 1. 2 is termed, a *Giving of all things pertaining to Life and Godliness*.

The Sum of what I intend here, is compriſed in this Propoſition;

> *That whatever things are requiſite to Salvation, are given of God freely to all the Elect, and wrought effectually by the Divine Power; as the neceſſary Means of that Salvation to which he hath appointed them.*

By [*Salvation*] here, I underſtand, the Saints perfect ſettlement in Bleſſedneſs and Glory: And, by [*things requiſite thereto,*] all thoſe Gifts, Graces, and Operations, that are any way neceſſary to their *actual obtainment* of that State. The [*Divine Power*] is that Ability of working which God hath reſerved to Himſelf; and is not Moved or Governed by the Creature's Act, but by the *Good pleaſure of His Own Will*.

That divers things are Requiſite to Salvation, needs no proof: My buſineſs will be to ſhew

1. *What thoſe Requiſites to Salvation are.*
2. *What Root it is they proceed from.*
3. *To whom they do belong, and by what Right.*
4. *The Way and Manner of God's diſpenſing them.*

I. *What*

I.

What these Requisites to Salvation are.

They are of three sorts; Some to be done *for* us; Some *upon* us, or *in* us; and others *by* us; yet so, as Not without the special assistance of that good Spirit who began the work, and who *worketh all in all*. The Great thing to be done *for* us (next after Election) is *Redemption from sin*: This was a work of infinite moment, and as far above the Undertaking of Creatures; For, 1. The Justice of God, that must be satisfied, by a bearing the Curse due to Transgressors: By this, we are saved from wrath; and without This, Divine Justice will not open the house of His Prisoners. 2. All Righteousness must be fulfilled, by an absolute perfect Subjection to the Law: By *this* we are interessed in Eternal Life; and without it, there is no Entring into Rest. 3. The Devil (who had the power of death) must be destroyed, and his works of darkness (by which he leads captive at his will) dissolved; That Life and Immortality might be brought to light, and the prey delivered. None of which works could ever have been perform'd, but by One of the same Nature with the parties peccant or aggressing; and yet equal in power and dignity with the Majesty offended: For which Cause and End, *God sent-forth His Son made of a Woman, and made under the Law*, &c. That what the Law could not do, because of its weakness through the flesh, the Son of God in the likeness of sinfull flesh, might perform, and so condemn sin in that flesh which gave it entrance. This was the proper subject of the former Head, *viz.* Redemption:

Gal 4 4 5

Rom. 8. 3.

on: The end of which was, To bring-in the next sort of Things requisite to Salvation, to wit, Such as are to be Done upon and in the Elect; namely, Their Reconcilement to God, and Receiving the Adoption of Sons. This is the actual performance of what was *intentionally* in Election, and *Virtually* in the Death of Christ; as the necessary way to their ultimate End.

2 *Thess.* 2. 13. The sum of these Requisites consists in *Faith* and *Sanctification*; the One imports our *Right*, the Other our *Capacity*; Faith *intitles*, and Holiness *meetens*: Both which, though express'd as *two*, are alwayes together as if but *One*; and as inseparable as Light from the Sun: and without These, our little world would still be in darkness, notwithstanding all the light that shines about us, or within us: Neither knowing our danger, nor how to escape it.

I. *Faith*; This, in general, is that *spiritual light* in which we see our selves by Nature *Children of wrath*, and wholly unable to change our State; and withall, do apprehend *God Justifying freely by His Grace, through the Redemption that is in* Rom. 4. 24 *Jesus Christ*; and to that end, do Roll our selves upon Him; and give up our selves to His Laws and Government. It is of the Essence of Faith, to empty the Soul of *self*: And,

1. Of its own *Understanding*: It is a beam of Divine light, which evidenceth all a Man's natural Knowledge to be Ignorance and Darkness, as 1 Jo. 5. 20. to Spiritual things: The Apostle speaks of it, as of a Faculty *newly* given; and the Nature of its 1 Cor. 2. 14 new Objects requires it; For, *the Natural man* [*cannot*] *discern the things of God*: They that have

have the best Eyes now, were sometimes Darkness.

2. Faith empties the Soul of its own *Righteousness*: (1) By discovering the *uncleanness* of it; *Isa.* 64. 5. (2) By shewing the Necessity of a *Better*; *Rom.* 3. 20. (3) In *whom* this Better Righteousness is to be found; *Rom.* 10. 4. (4) That it may be *attain'd* and had; *Rom.* 3. 25. (5) That being attain'd, the Soul is *safe*, and may triumph over all; *Rom.* 8. 34. (6) That this Better Righteousness and its own, cannot stand together; *Gal.* 5. 2. *Rom.* 10. 3. And then,

3. The next work of Faith is, To empty the Soul of its own *strength*; that is, of all Confidence in Himself, as to the *obtainment* of that Better Righteousness. He makes it (indeed) his Business to be shut of his own, and most gladly would be invested with the Righteousness of God; but finds it a matter of transcendent difficulty: Now he's convinc'd 'tis no easie matter to be saved; since to Believe, and to keep the whole Law, are things of an equal facility; (*i. e.* they are both alike impossible to him.) But nothing (he knows) is too hard for God; and therefore *takes hold of His strength*, to work this Faith in him; and so, by a Faith *unseen*, believes to a Faith that is *visible*: It's Faith that is at work all this while; tho' the Soul knows it not till afterwards. *Isa.* 27. 5.

II. The other grand Requisite is *Sanctification*, or personal inherent Holiness. *Justification* is by a Righteousness *imputed*; *Sanctification infused*. 'The former is First in Order of Nature;

'they commence together in point of Time, (as
'Light in the Air at the Suns approach; Or, as the
'reversing an Outlawry, instantly restates the
'party in his former Priviledges; Or, as the can-
'celling a Bill of Attainder, restores the Blood;)
'Sanctification is the Divine Nature communica-
'ted; by which the Old Man is expell'd, with
'his deeds; (or rather, subdu'd and brought-un-
'der; for they are not totally null'd in this Life;
'Onely) Proud flesh is put-down from its seat,
'(and that's a great matter;) its Dominion is ta-
'ken away, and the Seed of God enthron'd in
'its stead: And so, we are said to be *Translated*
Col. 1.13. *out of Satan's Kingdom* (or Government) *into*
Christ's. It is sometime called *Regeneration*, (or
Joh. 3.7. a being *born-agen*:) The separating a Man from
Rom. 11. his *wild* Stock, and grafting him into the *True*
17. The forming of Christ in us; and the Law writ-
ten in the Heart; (*i. e.* Dispositions according to
God; or an heart after His own.) It's also
2Cor.5.17 term'd, *The passing away of Old things, and all*
becoming New of All; There's a change of Prin-
ciples, Scope, and End of a Man's Life. Not
that the old Faculties are blotted out, or destroy-
Col.3.10. ed, but reduc'd, or Renew'd, according to the
Image of Him that createth it: As the Body,
when it is Regenerated, (or raised-agen) shall
be the same that was sow'n; but so chang'd and
dignifi'd in its qualities, as if it were another:
So, in the Soul's Regeneration, the same Under-
standing, Will, Affections, do remain; but quite
otherwise dispos'd and qualifi'd, according to the
New Objects they are to converse with. 'And
'*this* is *so main* a Requisite to Salvation, that we
'are

'are not capable of Heaven without it: Even 'the Local Heaven would not be a place of Hap-'pineſs to a Soul unſanctified, No Communion 'there without Concord: And, that's the Reaſon 'why Spiritual Notions are ſo diſguſtfull to Car-'nal Men; and if they cannot endure the *ſhadow*, 'how ſhould they bear the *Subſtance* and *Thing* 'it ſelf? In this work, the Soul is *paſſive*: But, being thus quickened by the Spirit of Life from God, and ſet upon their feet; they are capacitated for *Action*; and Now (ſay they, as *Daniel*, *Now*) *let my Lord ſpeak, for thou haſt ſtrengthened me.* And thenceforth, their work and buſineſs is, To glorifie that Grace which hath ſaved them; To walk before God in the daily Exerciſe of thoſe Graces He hath given them; and to preſs after Perfection; *i. e.* a Ripeneſs in Grace, or *Meetneſs* for that State of Glory which all *theſe* are preparatory to; (which the Scripture calls, *Awalking worthy of the Lord*:) To ſhew forth his Praiſes, the Virtues of Him that hath called them; Making His Law their Rule, and His Glory their End, above all, and all in a way of dutiful Gratitude: For, tho' ye may, and ought to have reſpect to your own Salvation, Peace, and Comfort; yet ſo, as to ſubſtitute all to the Glory of the Grace of God: And take this (by the way) to encourage you in your Duty, That the Glory of God, and His People's Bleſſedneſs, are ſo intertwiſted, as never to be divided: Whiles ye keep *That* moſt directly in your Eye and Scope, your own Concerns are moſt currently going-on; They fall-in together, and keep in the ſame Channel. *Dan.* 10. 9, & 19.

II. *Whence*

II.

Whence these Requisites to Salvation come.

'That Men might know themselves to be *Crea-*
'*tures*; 'twas needful to know, the World had
'a *beginning*, by *Whom*, and *How*: And no less
'needful to know the *Original* of the World re-
'new'd. The not-minding of which may have
'been the occasion of Men's ascribing the New-
'Creation to the Concourse of *Free-will Atoms*;
'which seems (at least) as irrational as the con-
'tingent coming-together of the Visible Frame.

Our present Enquiry (therefore) is, Touching the *Author* of Faith and Holiness; what Root they spring-from: Who, or What, is the *Efficient Cause* of Regeneration; what Power it is by which the New-Creature is formed and brought-forth? Our Assertion is, *That the New Creature is God's workmanship* [*entirely and alone.*] This the Scripture seems evident for: But, being a Truth unacceptable to Nature; and there being some, who Owning the *Name* deny the *Thing*; we must the more intently look to the proof of it: And our Argument for it is this; That *the New Creature must be wrought either by a* [*Divine*] *Power*; Or, by a [*Natural*] Power; Or, by the *Concurrence of* [*both together.* But,

I. *It cannot be wrought by a Natural Power*; and that for such Reasons as these among others.

1. Because it is a *Creature*; and of all Crea-
tures the *Noblest* and *most excellent*. All the *Virtuosi* in the World are not able to *make* an Atom: They may *refine* and *sublimate* things that *are*; but

but cannot *give Being* to the *leaſt thing* that *is Not*. How then ſhould the Natural Man give Being to the New Creation? To ſuppoſe ſuch a thing, would be a degrading to the Divine Nature; A ſetting the Image of the *Heavenly* below that of the *Earthly*: For, He that builds, is worthy of more Honour than the thing that is built by him. *Heb.* 3. 3.

II. 2. Nothing can afford *That* it hath not in it ſelf: Now, Every Soul in Nature is Darkneſs, and poſſeſt with an habitual averſion from God: But Light is not brought out of Darkneſs, nor Friendſhip out of Enmity: No man will expect Grapes from Thorns; the Product will be according to That of which it is produced; *Every Seed will have its own body*; *An evil Tree cannot bring forth good Fruit*; *That which is born of the Fleſh is fleſh*, and will never be better: Therefore the *New* Creature being a *Divine* Thing, cannot be Educed of *Natural* Principles. *Mat.* 7. 18. *Joh.* 3. 6.

III. 3. The *Natural* Man is not onely *void* of all virtue and property that tends to Regeneration; but is *Oppoſite* thereto: To be grafted into the true Olive-tree, is *contrary* to Nature; *The carnal mind is Enmity againſt God*: And Enmity being a Principle uncapable of Reconcilement, it cannot be ſuppoſed it will help to deſtroy it ſelf. *Ro.* 11. 24. *ch.* 8. 7. *They will not* ſo much as *ſeek after God, nor take Him into their thoughts*. Satan they follow with natural Motion; but as for the VVord of the Lord, they profeſs ſtoutly, They *will not hearken* unto it; They *have loved Strangers, and after them they will goe*: So *deſperately wicked are the hearts of Men*; they are even made-up *of fleſhly luſts* *Pſ.* 10. 4. *Joh.* 8. 44. *Jer.* 44. 16. *ch.* 2. 25. *ch.* 17. 9.

luſts which war againſt the Soul, And whatſoever hath reſpect to its Happy Reſtorement. And this Enmity is maintained and animated;

(1.) By the *Darkneſs* that is in them; which all men in Nature are filled with; or with *falſe lights*, which are equally pernicious and obſtructive to this Work: By reaſon whereof, the moſt glorious objects (though juſt afore them) are
1 *Cor.* 2. 14. hid from their Eyes; They do not, nor they *cannot diſcern the Things which are of God*: They have falſe Conceptions of *every* thing; *Call Good evil, and evil Good; put light for darkneſs, and darkneſs for light*; and the moſt excellent things are commonly furtheſt off their approbation: It's a known Experiment, That the more *Spiritual* any Truth is, the more will *carnal* Reaſon object
Joh. 3. 9. *ch.* 6. 52. againſt it; *How can theſe things be?* and *How can this Man give us of His fleſh to eat?* By all the underſtanding that Men have afore Converſion, they are but more ſtrongly prejudiced againſt the Truth: *Acts* 17. 18. 1 *Cor.* 1. 19---23.

(2.) This Enmity is further Confirm'd and Fix'd, by the *Naturality* of it. If it were an *Adventitious* quality, it might poſſibly be ſeparated: But Now it *cannot* by Humane power. And that it is *Natural* appears, in that the *Univerſality* of Mankind is infected with it: It is not
Rom. 3. 9. 18. Here and There One; But *All* and *Every one*: *Jews* and *Gentiles*, are *all* under ſin; *None that underſtandeth*; *None that ſeeketh after God*;
Gen. 6. 12. *None that doth good, no not One*: *Every imagination of their heart is onely Evil, and that continually*;
Jer. 10. 14 *Pſal.* 51. 3 58. 5. *Every Man is brutiſh, and altogether filthy*: and this is their *Root*; *Conceiv'd in ſin*;

Go astray from the Womb; &c. It also *grows-up* with them, and the *longer* it lives the *worse* it is, and the *more Impregnable*: *It is not subject to the Law of God, neither indeed* [*can be.*] And though (at times) they look another way, (like Bullets of Stone or Lead, which acted by a foreign power, are mounted into the Air;) their *upward* Motion *quickly ceaseth*, because it was not *Natural*; they come-again to their Center of their own accord, and there they will live and die; As was verified in *Saul*, *Ahab*, *Agrippa*, and others. *Rom.* 8. 7.

IV. 4. The New Creature cannot be the Product of *Natural* Power, because every thing is Receiv'd and Improv'd according to the Nature of that which receives it. Plants and other Creatures, turn all their Nourishment into their own Species and Property: A Vine and a Thistle both planted in one Soil, have the same Sun, Dew, Air, and other Influences common to both; yet, each-one Converts the whole of that it receives into its own Substance and Kind: You may Plant and Prune, and Dig and Dung an evil Tree, bestow what cost and pains you will upon it; it does all but enable the more pregnent Production of evil Fruit: Just so doth the *Natural* Man, even *turn the Grace of God into Lasciviousness*: As *to the Pure all things are pure*; *so to the Impure all things are defiled*. *David* by his *afflictions learned to keep God's Law*; *but* Ahaz *trespassed yet more*: Good *Josiah his heart melts* at reading the Law, *he humbles himself*, and *falls to Reforming*; but wicked *Jehoiakim*, *he cuts the Roll in pieces and burns* *Jude* v. 4. *Tit.* 1. 15. *Psal* 119. 67. 2 *Chr.* 28, 22. *ch.* 34. 27 31. *Jer.* 36. 23

burns it: Thus *Sin*, (*i. e.* Corrupt Nature
Rom. 7. 8. 10. *works death by that which is Good.*

II. The New Creature is not wrought by the Concurrence of Divine and Natural Power [*together*;] For,

I. 1. The Holy Ghost needs no assistance in His work: Who and Where is he that stood up for his help, when He *moved on the Waters*, and
Job 38. 4. brought forth this World into form? When *He*
Isa. 40. 12. 15. *weighed the Mountains in Scales, and the Hills in a Ballance*? He that made all things of Nothing, cannot be supposed to need the aid of any. As Man had nothing to do in the Conception of Christ's Humane Nature, but *the Power of the Most High* was *alone* in that work; so also it is in *forming Christ within us*. Why should He call in the aid of another, unless deficient of Himself? And He must greatly be put to it that takes-in the help of an Enemy.

II. 2. If the Holy Ghost had need of Help, the flesh affords Him not the least: For,

Rom. 5. 6. (1.) The Natural Man is *without strength*. The best-Natur'd Man i'th' World (untill Rege-
1 Pet. 1. 24. nerate) is but *Flesh*; And *all Flesh is grass, and the glory of it as the flower of grass*, which fades in a Moment; It's *an Arm that hath no strength*.
Job 26. 2. And it is not so onely in it self, but it renders weak and impotent what ever relyes upon it, or may be used by it, for any spiritual End: A Straw in the hand of a Giant will make no deeper impression than if it in the hand of a Stripling; The *Law*
Rom. 8. 3. it self, *which was Ordained to Life, is made weak through the flesh.*

(2.) The Flesh is an *opposite* principle, at per-
fect

fect Enmity against the Holy Seed; (as you see before:) It answers as *Pharaoh*, *Who is the Lord that I should Obey Him?* Its whole business is to crush the workings of the Spirit; and the Conflict ceaseth not, but in the total Overthrow of the one Party. The *Flesh* and the *Spirit* always have been, are, and will be *Two*: Yea, even where the Enmity hath lost its *Dominion*, it will maintain a *Conflict* to the last: And if the one fights against the other *after* the New Creature is formed, it will doubtless oppose the *first* formation of it. *Exod.* 5. 2.

(3.) If we should suppose the flesh able, in any respect, to give assistance in this work; the Holy Ghost would none of it: *What Concord hath God with Belial?* such *Mixtures* are *Abomination* to Him: He would not permit His people to *Yoke an Ox and an Asse together in Ploughing*; *Nor to sow their Land with divers Seeds*: And if in building an Altar, *their* Tool were lift-up upon it, the Lord reckons it defiled. 2 *Cor.* 5. 16. *Deut.* 22. 10. *Deut.* 22. 9 *Ex.* 20. 25

(4.) Suppose a possibility of Conjunction; What would be the issue of it? *When the Sons of God went-in to the Daughters of Men, Giants were born to them.* If Creatures of several kinds should couple-together, what can be produc'd but a Monster in Nature? such Monsters in Spirituals, are Hypocrites and temporary believers; In whom there is something begotten on the will of Man, by the Common strivings and enlightnings of the Spirit; which attains to a kind of formality; but proves (in the end) a lump of dead flesh; It never comes to be a New Creature; as you see in *Herod* and *Agrippa*. An Owl's Egg, though *Gen.* 6. 4.

hatcht

hatcht by a Dove or Eagle, will prove but a Night-bird; The Seed of the bond-woman will be Carnal, though *Abraham* himſelf be the Father of it.

To Illuſtrate this a little, I would briefly recount what moſt probably ſhould influence the Hearts of Men, and lead them to Repentance; with their common (if not conſtant) Effect, when left to their Free will improvements: I reduce them to five, A Proſperous Condition, Afflictions, The Word of God, The Strivings of the Spirit, and Miracles.

1. *Proſperity*: This we find hath not done it: How many have been the worſe, and how few (if any) the better for it? *Jeſhurun waxed fat and kicked*: In the time of the Judges, whenever they had reſpite from trouble, they preſently fell to Idolatry: when *Uzziah* was ſtrong, *his Heart was lifted-up to his deſtruction.* The Papacy, at this day, and for Centuries paſt; who in ſuch ſplendid Proſperity, and who ſo wicked! *They are not in Trouble like other Men; their eyes ſtand out with fatneſs*, &c. But are they bettered by it? No, *Pride compaſſeth them about like a Chain, and they ſet their Mouths againſt the Heavens. Let favour be ſhewed to the wicked, yet will he not learn Righteouſneſs.*

Deut. 32. 15. 2 Chr. 26. 16. Pſal. 73. Iſa. 26. 10

2. *Afflictions* and *Judgments* will not do it. It appears by *Amos*, That that People were loaded with variety of Judgments; *yet they turned not to Him that ſmote them; The more they were ſtricken, the more they Revolted.* The Lord *was wroth with* Ephraim, *and ſmote him; He hid His face from Him, and was wroth:* (which if any thing

Amos 4. 6. 12. Iſa. 1. 5. ch. 57. 17

thing, ſhould have Moved him: But what cares *Ephraim? He went on frowardly in the way of his Heart.* The *Jews* continue to this day in their unbelief, though *wrath be come upon them to the uttermoſt.* The Antichriſtian world, when vials of wrath were poured-forth upon them; *they Blaſphemed God, and Repented not*: Thus, *Bray a Fool in a Mortar, yet will not his Fooliſhneſs depart from him.* Rev. 16 9 11. His. 7. 9. Prov. 27. 22.

3. The *Word of God*, and his *Ordinances*; Neither is it in theſe to turn the heart back-again. Of this, the People of *Iſrael* are a pregnant Example; *To them were Committed the Oracles of God*; *No Nation had God ſo nigh them* as they; and yet the moſt ſtubborn ſtiff-necked People that ever the earth bore. *The Lord ſends them His Prophets, riſing early and ſending*; And ſee how they're uſed! Firſt, *they ſlight His Meſſengers, and ſend them away empty*: Then they fall to *beating and imprisoning of them*; yea, they proceed further (for this Enmity knows no bounds,) Some they *Stoned*, Others they *ſlew with the Sword*: When was there One that eſcaped them? At laſt, He ſends them His *Son*; Surely, *they'l Reverence Him!* No, *This is the Heir*; *Come, let us kill Him*: And thus they went-on *Till there was no Remedy.* Rom. 3 2. Deut. 4. 7. 2 Chr. 36. 15, 16. Jer. 25. 3, 4. Jer. 37. 15 Luke 20. 10 -- 15. Mat. 21. 38. 2 Chr. 36. 16.

4. The World of Ungodly in *Noah*'s time: After warning of the Flood, they had the *Spirit of God ſtriving with them Sixſcore years together*: and yet, not a Man in the whole Univerſe prevailed upon. The People in the Wilderneſs; How many ways did the Lord ſtrive with them, by Mighty Deliverances, Terrible Appearances, Gen. 6 3.

Merciful Providences, Dreadful Judgments; And this, Fourty years together: and yet, still they went
Isa. 63. 1 on *Rebelling against Him*, and *vexing his holy Spirit*.

5. *Miracles* will not do it: What a Multitude of These mingled with Judgment, were shewn
Exod. 7. upon *Pharaoh*! All which did but further harden
14. 22. him. Then the People in the Wilderness; Take
ch. 8. 15. but that one Instance of *Korah* and his Company:
ch. 9. 7, &c *The Earth clave asunder, and swallowed up* the
Num. 16. chief of the Mutineers, with all that they had:
32. *They went alive into the Pit*: Two hundred and
ver. 35. fifty more were consumed by *fire from Heaven*:
Which one would think should cause them to fear
the Lord, and do no more presumptuously: and
yet, the *next* thing we hear of them, on the very
Morrow, they are at it again; And that not a
ver. 41. *Party* of them, but the *whole Congregation*.

All which considered, and laid together; It follows with much Evidence,

III. That the New Creature is the Product of Divine Power [*alone.*]

The Evangelist *John* is clear on our side, touching this Original and Pedigree of it; Both whence it is *not*, and whence it *is*: *It is born not of blood*
Joh. 1. 12. *i. e.* It belongs not to, nor is brought forth in any as they are Men made of flesh and blood, Nor as they are *Abraham's Seed according to the flesh*
Rom. 9. 7. Nor is it born *of the will of the flesh*: The The carnal and sensual affections have nothing to do in the spiritual birth: *Nor of the will of Man*. The Rational Faculties, by which Men are set above the Rank of other Creatures; even These do not contribute towards our Divine *Sonship*. *But it is of God*; *i. e.* It is His Work *alone*; and

the Natural Man hath nothing to do in that birth: he is as *perfectly unactive* in it, as the Dry bones in causing themselves to Live; Or as *Lazarus* in Reviving himself; of whom it is said, *He that was dead came-forth bound hand and foot*; Which was such a Demonstration of Divine Power, that the *Pharisees* themselves acknowledge, *If they now let Him alone, all men will believe in Him.* (And if it were not so, the Lord alone should not be exalted.) And with this falls-in that other beloved Disciple *James*, *Of His own Will begat He us*: *i.e.* By His Own Divine Power, He *forms* and *brings-forth* the New Creation, without any assistance from the Old, or Co-operation of it: They contribute no more to it, than those who sleep in the dust, to their own Resurrection. *Peter* he also tells us, *It is born of Incorruptible Seed*: and *John*, again, That *It is born of the Spirit*: which is, plainly, to be of the Off-spring of God. Of like tenour is that of the Prophet, *Thou hast wrought all our works in us*; and that of *Paul*, *We are his workmanship*; As also That of the Psalmist, *It is He that hath made us* (*and not we our selves*) *His People*. We find it here, and in *John*, expressed both Negatively and Positively; as *purposely* and for *ever* to exclude what-ever is in Man, from being *so much as thought* contributary to the New Creation; and that the whole Work might be Father'd upon God *only*: Which is indeed, the Natural Result of all those Scriptures which speak of it under the Notion of a *Creature*; which necessarily implies, That the *whole* of It (both *Matter* and *Form*) is from the Creator: For, in truth, a *Creature*'s foundation is *Nothing*, besides

Ezek. 37. 5. 9. 14. *Joh.* 11. 44

ver. 48.

Jam. 1. 18 2 *Pet.* 1. 3.

1 *Pet.* 1. 23. *Joh.* 3. 8.

Isa. 26. 12 *Eph.* 2 10.

Ps. 100. 2.

the good pleaſure of God. It may further be Noted, That in *James*, The *Father of Lights* is ſaid to *beget* it; and in the *Galathians*, *Jeruſalem which is above*, is ſaid to be the *Mother* of it; and in *John* (as afore) that It is *born* of the Spirit: And, if *Father* and *Mother*, *Begetter* and *Bringer-forth*, are both in *Heaven*; what ſhall the Man of *Earth* found his pretenſions upon, as to the *Parentage* of the New Creature?

And further, It is worthy of Remark.

1. VVhat ſort of *Inſtruments* were moſtly uſed in this VVork; Not the *Learned*, but *Illiterate* Men: And of Theſe, *ſuch* moſt eminently, as
2 Cor. 10. had neither elegancy of Speech, Nor Majeſtick
10. preſence: And the End of this was, That it might appear, and Men might be Convinced, That
1 Cor. 2. 3, *their Faith ſtood not in* (was neither made nor
4, 5. maintain'd by) *the Wiſdom of Men*, *but the Power of God*

2. The *natural unaptneſs* of the Perſons (commonly) wrought upon, to *Receive* thoſe high-born Principles: Not *many* of the *Wiſe and Noble*; but the *poor*, *baſe*, *and fooliſh*; (i.e. In compariſon of Others.) And why Theſe? Truly it was to make good the Truth that's here aſſerted,
1 Cor. 1. viz. *That no fleſh might Glory in His preſence*
26, 27. And yet likewiſe take Notice, That the *Wiſe* and *Noble* were not excluded; VVitneſs the wife of *Herod*'s Steward, *Joſeph*, *Nicodemus*, and *Ser-*
Acts 13. 7. *gius Paulus*, a Prudent Man; VVhich further illuſtrates the Power of God, in that He did, by thoſe weak and contemptible Means, bring in as ſo ſuch as *Theſe*.

3. The Scripture's ſo *emphatically* aſcribing the

VVor

VVork unto God: which kind of aſcription were very improper, if *Faith and Holineſs* were things ſo Common, and eaſily attain'd; and the *Natural* Man ſo *Able* and *Virtuous* an Engine in that VVork, as moſt Men imagine. *Paul* ſtiles it *The Faith of the Operation of God*: *Iſaiah* makes it dependent on the *Arm of the Lord* [*Revealed*] (*i.e.* Made-bare, and put-forth to the *utmoſt*:) Our Saviour, He attributes it to *God the Father*, as [*Lord of Heaven and Earth*:] And *Paul*, again, To the *exceeding Greatneſs of His Mighty Power*, even the *ſame* by *which He raiſed Jeſus Chriſt from the Dead*; Even *Then*, when the ſins of all His People lay upon Him; And all the Malice Strength and Subtilty of the Powers of Darkneſs, were up in Arms againſt it; Which was (indeed) the higheſt Indication of Divine Power, that ever was put-forth or ſhall be.

Col. 2. 12
Iſa. 53. 1.

III.

Our next Enquiry is, *Who thoſe bleſſed Ones are to whom theſe Requiſites to Salvation do belong? and by what title?*

The Anſwer is, *They all do belong to Elect Perſons, and that in right of their Election. Elect* and *Believer*, are Convertible terms; Every Believer is an Elect perſon, and every Elect perſon is a Believer, or ſhall be in his time. This Right (indeed) is *nextly* founded upon Redemption; but being *Originally* from Election, I ſhall ſpeak (here) onely to *That*.

To put Effects in the place of Cauſes; and Cauſes, of Effects; is a great abſurdity in *Natural* things: and yet how prone are we to it, in Matters of *Divine* Concernment! which chiefly

comes from the *pride* of our Spirits, who fain would be Some-body in procuring our own happiness; and do therefore ascribe it to *any* Cause, rather than *That* which is *proper* to it. This is a *Great Evil*: and the more perilous and catching, because espoused by Some of no-common-profession; and that with great pretences of Reason for it. To refute which, your most Rational course will be, to *search* and *consult the Scriptures*; whose testimony and right Reason do always sort together: And if by *this Ascent* you follow Salvation, and all the Conducements thereto, up to their Head; you shall find them All to be intirely and absolutely of God, and contained in the same Decree: and consequently, That *Faith* and *Holiness* are the *Effect and certain Consequent of Election*.

The genuine Import of Scripture-Salvation, is broad and comprehensive; extending to all manner of Requisites, which any way conduce to the perfect accomplishment of the thing it self: Outward Salvation, what ever belongs to the Outward Man's preservation; As Water, Bread, Walls, Bulwarks, *&c.* Isa. 26. 1. *Salvation will appoint Walls and Bulwarks*: *i. e.* The promise of Salvation, implies and carries in it, all things pertaining to Safety: So, Spiritual Salvation, what ever pertains to Blessedness and Glory; as *Redemption*, *Faith*, *Holiness*, and *Holding out to the End*: Any of which being absent, would invalidate all the rest; (as one Round of a Ladder pluck'd-out, hinders your ascent to the top.) If One gives me a piece of Land that is round inclosed; the Law gives me a Way to it

it (though no expreſs mention thereof in my Deed) ſo as to take the profits; His gift would otherwiſe little avail Me. *Salvation* is *That* the Elect are endowed with; Faith and Holineſs, the neceſſary Way to their actual poſſeſſion: And therefore, *Theſe* they muſt be ordained unto (and are) as well as to Salvation it ſelf: For, being *Predeſtinate to the Adoption of Sons*, and to be conformed to the Image of Chriſt; which is not perfectly accompliſhed till His appearing in Glory) they muſt be Predeſtinate alſo to all thoſe intermediate Diſpenſations and Graces, which are requiſite thereto: For, Right to the *End*, gives Right to the *Means*: They are therefore ſaid to be *Choſen to Salvation* [*through*] *Sanctification of the Spirit, and belief of the Truth.* In order of Intention, God wills the End firſt, and then the Means; In Order of Execution, the Means firſt, as directive to that End: The *End* is the cauſe of the Means, and *Election* the Cauſe of them *both*.

Ro. 8. 28. *Eph.* 1. 5. 1 *Joh.* 3. 2. 2 *Theſ.* 2. 13. *Ro.* 8. 30. *Eph.* 2. 4, 8. 10

The Promiſe of *Canaan* to *Abraham*'s Seed, did *virtually* contain what ever muſt come between the making of the Promiſe, and the final performance of it; As (1.) To multiply his Seed into a Nation. (2.) To keep *Eſau*, *Laban*, and Others, from hurting them. (3.) To provide for them in time of Famine. (4.) To preſerve and increaſe them in *Egypt*, notwithſtanding the *Egyptians* craft and cruelty to ſuppreſs them. (5.) To bring them forth with an high hand, in contempt of *Pharaoh*'s Reſolvedneſs againſt it and his Potency to withſtand it. (6.) To divide the Sea before them, and provide them a

Table in the Wilderneſs. (7) To cauſe their Enemies hearts to faint, and become as Water. (8) To ſend the Hornet before them, and to fight for them, *&c.* (For Otherwiſe, the Lord's giving them *Canaan*, had been but as the Pope's giving *England* to the *Spaniard*, that is, If he could get it.) And laſtly, To pardon their manifold great and high Provocations; by which they expoſed themſelves to wrath and extirpation daily. So is it in the Caſe of *Election*; It draws with it even All that is tendent to the Saints actual Inveſtiture with Glory. The Apoſtle therefore linketh Eternity *paſt* with Eternity *to-come*; He makes *Election* and *Glorification* the two extream points of the Compaſs; *Calling* and *Juſtification* (which are parts intermediate) he founds upon the *Firſt*, in order to the *Laſt*; and gives you their Set-courſe, in *Rom.* 8. 38, *Whom He did Foreknow, Them alſo He did Predeſtinate,* (To what?) *to be conformed to the Image of His Son*; *And whom He did Predeſtinate, them alſo He Called*; (And what did He Call them to? 2 Pet. 1. 3. He Called them to *Holineſs, to Glory and Virtue*:) And *whom He Called, them alſo He Juſtified and Glorified:* Theſe *All* do belong to One and the ſame perſons, and that by virtue of the Decree; and no one of them did ever goe alone.

The like Succeſſion of Cauſes and Effects ye Ezek. 16. 6--12. have in the 16th of *Ezekiel*; The Lord finds them in their *blood*, that is, in their Natural loſt Condition: He enters into *Covenant* with them, and makes them His Own; (there's Election:) Then He *Waſhes* them, and that throughly; (there's their

their Justification:) And then *Adorns* them, there's their Sanctification;) which alwayes is Consummated in Glory. In the 17th of the *Acts*, ye have *Paul* preaching at *Thessalonica*: The same Doctrine was propounded to all indefinitely; (and it must be so, for the Minister knows not the Elect from other Men:) But the Holy Ghost, who *searcheth the deep things of God*, and hath the Management of this Work committed to Him, He knew the Elect by *Name*, and accordingly took them; *Gather'd them One by One*, (each One in his proper time) *and open'd their Ear to Discipline*; Making them *That* they were Chosen to be. And the same Apostle, in his Epistle to the *Thessalonians*, where he Celebrates the Effects of this Sermon, brings in their *Election* as the *Cause* of their *Conversion*; *Knowing Brethren beloved, your Election of God*; [*For*] *our Gospel came not to you in Word only*, (as it did to others) *but in Power*: So in the *Acts*, *As many as were Ordained to Eternal Life, believed*: *And the Lord added to the Church daily*, (whom did He adde?) *such as should be saved*. *Effectual Calling* is a sure Demonstration of *Election*, and the first Effect by which it can be known.

Acts 17. 1--5.

Joh. 10. 3.

Isa. 27. 12

1 *Thess.* 1. 4, 5.

Act. 13. 48

ch. 2. 47.

That precious Faith through which we are Saved, is obtained *through the Righteousness of God, and our Saviour Jesus Christ*. (1) It is given through the Righteousness of God the Father; and so, it either respects His Ordaining us to Eternal Life; In which Act He did implicitly engage Himself to give us Faith, (which may therefore be called, *The Faith of God's Elect*:)

2 *Pet.* 1. 7

Tit. 1. 1.

Elect:) Or else, it respects His Promise made to Christ, That *setting His Soul an Offering for sin, He should see His seed:* Or it may be intended of both. (2) The Righteousness of Christ is concerned in it two wayes; 1. As the Meriting or procuring Cause thereof; and so this Faith belongs, of Right, to every one He died for, according to *Phil.* 1.29. Or, 2. As He is that faithfull Servant, who gives to every One according as He hath received of the Father for them. In *all* which respects, it evidently flows from Election. To confirm which, he sayes expresly in his former Epistle, That they were *Elected unto Obedience*, and *sprinkling of the blood of Jesus Christ*, 1 Pet. 1, 2. So, *The Mystery of His Will is* said to be *Made known, according to His good pleasure which He had purposed in Himself.* The same Intendment we have in the *Corinths*; The *preaching of the Gospel is to them that perish Foolishness; but to Us who are* [*Saved*] *it is the Power of God:* And in *Timothy, Who hath* [*Saved*] *us, and Called us with an Holy Calling:* In both places, *Saving* is put afore *Calling*; and then it must be afore Faith: And how Men are *Saved* before they *Believe*, unless by *Election*, (or Redemption, which is commensurate with Election) doth not appear to us. To this purpose 'tis further Observable, that in *Rom.* 8. the Apostle sets *Predestination* afore Calling, as in *Timothy*, and the *Corinths*, he doth *Saving*; And in *Rom.* 9. he puts *Calling* in a tense subsequent to *Election* or *Preparing unto Glory.*

Isa. 53.10 *Tit.* 1.2. with 2 *Tim.* 1.9

Eph. 1.9.

1 *Cor.* 1.18

Rom. 9. 23, 24

The Apostle *Jude*, his sentence also accords with

with it: He directs his Epiſtle *To them that are Sanctified by God the Father, and Preſerved in Jeſus Chriſt, and Called:* Where, by [*Sanctified*] he means [*Elected*] *ſeparated* or *ſet-apart*: in this ſence the word is uſed elſewhere, where it will not admit of any other. Exod. 31. 13, *I am the Lord that doth Sanctifie you:* And more plainly in Numb. 8. 17, *All the First-born of the Children of* Iſrael *are Mine: On the day that I ſmote every First-born in the Land of* Egypt, *I* [*Sanctified*] *them for my ſelf:* Here no other thing but *Chooſing*, *Selecting*, or *Setting-apart*, can be intended: And I ſee no Reaſon, why it ſhould not be ſo underſtood in that of *Jude*. Jude 1.

And it is termed an *Holy* Calling, not onely as it calleth us to *Holineſs*; but as it is *Sacred*, *Peculiar*, *Set-apart*, and *Appropriated* to an *Holy People*, *viz.* Thoſe whom the Lord hath ſet-apart for Himſelf: Whoſe *Eternal* Sanctifying them in His *Decree*, was the Original Cauſe of their being Sanctified *Actually*; *He loved them with an Everlaſting love*, and [*therefore*] *with loving kindneſs doth He draw them.* And this their *Actual* Sanctification is ſo indubitable a Conſequent of the *Decretive*, and ſo *Appropriate* to the ſame Perſons, that the ſame word is uſed for both; as it is alſo for *Redemption*; *For their ſakes* (ſayes Chriſt) *I Sanctifie my ſelf*, *Joh.* 17. 19. A lightſom Inſtance of this, we have in *Numb.* 11. 26. *Eldad* and *Medad*, (though they came not up to the Tabernacle with their Brethren, yet) being of them that were [*Written*] *the Spirit came-upon them, and they Propheſied in the Camp*; (*Election* finds out Men when they Jer. 31. 3.

think

think not of it.) So, the Lord first determines
Jer. 1.9. *Jeremy* to his Office; Then puts-forth His hand and fits him for his Work: Even Christ Himself was first appointed to His Mediatory Office:
Isa. 61.1. And then the Spirit came upon Him, because so appointed.

Quer. *In the* 1st Joh. 16. *it is said, That to* them which Received Him, He gave power to become the Sons of God: *which seems to put their Believing before their Sonship.*

Sol. Albeit that Faith goes afore the *Manifestation* of our Sonship, yet not afore our *Sonship it self*; *The Adoption of Sons* is *That we were Predestinated-to, before the foundation of the World*, Eph. 1.4, & 5. That (therefore) in *John*, must be understood with that of *Moses*, when he pleads with God for His Presence with
Exod. 33. 13. His People; *So shall we be separated from all the People that are on the face of the Earth:* Not that this Separation was *Now* to be made; It
Deut. 7.6. was done afore, *Levit.* 20 24. But, his meaning is, That by the Lord's going with them, this their Separation should be *Manifested:* The same
Mat. 5.44 sence of the word ye have in *Matthew* 5, *Love your Enemies, Bless them that Curse you*; *that*
v.45. *ye may be* (that is, that ye may appear to be) *the Children of your Father which is in Heaven*: In like manner We become *the Sons of God by Faith*: Gal. 3.26.

Numb. 17. 5. The budding of *Aaron*'s Rod, was not the *Cause* of God's Choosing him to the Priesthood; Nor the falling of the Lot upon *Saul*, and afterwards

wards upon *Matthias*, the *Reason why* God de- *Act.* 1. 24.
igned them, the One to the Kingdom, and the 26.
Other to the Apoſtleſhip; They were both ap-
pointed before, and thoſe *Events* were but the
Effects of that their *fore-appointment*, and *Evi-*
dences of it. So, the Giving of the Spirit is that
which follows Election; *Becauſe Sons, God hath* *Gal.* 4 6.
ſent-forth the Spirit of His Son into your hearts.
Although the *Manifeſtation* of our Adoption, and *Eph.* 1. 4,
our *actual* enjoyment of its Priviledges, are *in* 5, 9, 11.
time; yet, the Thing it ſelf we were Predeſtina-
ted to from Everlaſting.

Purſuant to this, our Saviour manifeſts the
Father's Name to *the Men He had given Him* *Joh.* 17.
out of the World; *and Theſe receive it*: The *Sheep* 6, 8.
hear His voyce, and follow Him: Of others He *ch.* 10.
ſaith expreſly, *Ye believe not, becauſe ye are not* 26, 27.
of my Sheep: *He that is of God, heareth God's* *ch.* 8. 47.
Word; *ye therefore hear them not, becauſe ye are*
not of God. The ſame Reaſon He gives for His
different Miniſtration towards *His Own*, and *Mat.* 13.
Others; To the *One* it was [*given*] *to know* 11.
the Myſteries of the Kingdom of God; to *the*
other it was [*not*] given: And therefore, having
ended His Parables, He diſmiſſes the *Multitude*,
as having no more for them; but to His *Diſci-*
ples He expoundeth every thing in private: and
ye ſee, He puts it upon *Election*, as that which
had inveſted them with this Prerogative above
the *Reſt*, [*To you it is given*,] *i. e.* It belong'd
to them by God's Donation and Appointment:
They are *firſt* Saints by Election, *then* Saints by *Rom.* 1. 7.
Calling.

When Chriſt appeared to *Paul* going to *Da-*
maſcus,

maſcus, they that were with Him were all in a Maze; a Voyce they heard, but knew not what it ſpake: Why ſo, ſince they were as likely to yield as he? truly, it was not intended for them; and therefore, their Ears were not boared, nor the ſpeech directed to them, but to *Paul*; and to *Paul* by *Name*: But why to *Paul* above the *Reſt*, ſince he was the Ringleader and Chief Perſecutor in the Company? *Paul* was a *Choſen Veſſel*; And this (in brief) was the Reaſon of it, as you have it Recorded in *Acts* 22. 14. *The God of our Fathers hath choſen thee*, [*That thou ſhouldeſt know His will.*] The Jews had many Means of knowing the *Meſſiah*, and Inducements to believe in him, which the Gentiles had not; and yet *theſe* embrace the Goſpel, whiles the *Jews* Reject it: Thoſe who *ſought after Righteouſneſs*, fell ſhort of it; when thoſe who *ſought it not*, attain'd it:
Ro. 10. 20. For the bottom-Reaſon of which different diſpenſation, we are referr'd to *Election*, *Rom.* 11. 7. *The Election hath obtained, and the Reſt were blinded.*

How variouſly are ſeveral Men affected in hearing the ſame word! The *Sheep* and the *Reſt* have (both) the ſame outward means: One Neglects it, (attends not at all, or regards not what he hears:) A ſecond quarrels it; (as the Jews often did:) A third is perſwaded *almoſt*; (as *Agrippa* was, and thoſe that would hear *Paul* again of that Matter:) A fourth is *Pricked in the heart*, and perſwaded *altogether*. It's a *ſtumbling-block* to ſome, *Fooliſhneſs* to Others, and to *ſome* 'tis the
Acts 2. 39 *Power of God*; And *theſe* [*ſome*] are ſuch as were *Elected*; of thoſe to whom the *Promiſe* was

was made; and are therefore termed *The Called according to His purpose*; And *according to His own Purpose and Grace which was given them in Christ before the World began*: They are first *Chosen*, and then *Caused* to approach unto God. Ro. 8. 28. 2 Tim. 1. 9 Joh. 15. 17 Psal. 65. 4

There is almost no end of Scriptures to this purpose: I shall instance one more, and so close up this Particular. All the blessings which the Saints are blessed with *in time*, are all bestowed according to God's Decree of Election *before time*; as is manifest from *Eph.* 1. *ver.* 3, 4, 5. Where I observe, 1. That Election goes *afore* the actual Donation of Spiritual blessings; For *These* are given *in* time, *That* was *afore* time; and that which comes *After*, cannot be the Cause of that which went *Afore* it: One Effect may be the cause of another; but not the cause of that which caused it self. 2. That the *Actual Donation* of Spiritual blessings is [*according*] *to Election*: i. e. *Election* is the *Rule* by which the Dispensation is *guided*: It is *Adequate* with Election, and *Answerable* thereto, even as the Impression is to the Printing-types; Or as the fashion of *David*'s body to the platform thereof in God's book, and the tabernacle to the pattern shewn in the Mount; according to which all things were made, as well in respect of Number Weight and Measure, as Form and Figure. Spiritual blessings are not given to One *More* or *Fewer*, or in other manner, but just as Election had laid it forth: Which also is further confirm'd by *Rev.* 21. 27, where we find, That none are admitted into the Holy City, but *Whose Names were written in the book* 2 Tim. 1. 9

book of life; and *whosoever was not found written in that book, was cast into the Lake of fire* chap. 20. 15. Which shews, that at the latter day it will be taken for granted, that *as many as were ordained to Eternal life, believed*; and that all and every One *without* the list of Election dyed in Unbelief; that *the Election obtained*, and *the Rest were blinded*. Therefore, *Faith* and *Holiness* are not the *Cause*, but the *certain Effect* and *inseparable consequent* of Election.

Act. 13. 48
Ro. 11. 7.

Now, if any should ask (by the way) *Where in* the *Special* Love of God to Elect persons, discovers it self *before* their Conversion? I cannot assign any *plain* or *open* Discoveries of it; by which the Elect may be known from other Men: since all *outward* things fall alike to All: *The Heir (whiles a Child) differs nothing from a Servant, although he be Lord of all*, by Election. And yet, there are divers gracious Operations of *that* Love towards them, even in *Common* Providences; albeit they are not perceived till Afterwards: As,

Gal. 4. 1.

1. In keeping alive the Root or Stem they were to grow-from: *This* (perhaps) was not the least Cause of adding Fifteen Years to *Hezekiah*'s Life; *viz.* For *Josiah*'s sake, who was to come of his Lineage; *Manasseth* (who was to be his Grand-father) not being yet born: So those days of tribulation were shortned, and many of the Jews (by special Providence) kept alive for the Elect's sake that should be of their Progeny, perhaps two thousand years after.

2. In preserving the Elect themselves from

man

many a death they were obnoxious to before their Converſion; as He alſo did *Manaſſeh*: And this was the Cauſe, when Satan had them in his Net, and had drag'd them to the brink of Hell, that *the Lord ſent from Heaven and ſaved them*; *Deliver him, I have found a Ranſom*: *q. d.* He is mine, and I have deſign'd him to another End. *Pſal.* 57. 3 *Job* 33. 24

3. In keeping them from the unpardonable ſin: Thus *Paul* (being a Choſen Veſſel) was kept without that knowledge of Chriſt which ſome of the *Phariſees* had; For otherwiſe, his Perſecuting the Church of God had been uncapable of pardon, as appears from 1 *Tim.* 1. 13, *I obtained Mercy, becauſe I did it Ignorantly.*

4. In caſting the Lot of their Habitation where He hath planted, or will plant, the Means of Grace; Or, bringing them (Providentially) where ſome Effectual Word ſhall be ſpoken to them: the One is verified in thoſe who dwelt at *Corinth*, where *Paul* muſt preach, and not hold his peace; *For* (ſays the Lord) *I have much People in this City*: The other, in thoſe who were come to *Jeruſalem* at the Feaſt of *Pentecoſt*, from all parts of the World; which gave them the Opportunity of coming-together, and of Hearing *Peter*'s Sermon; by means whereof thouſands were Converted. It is farther Exemplified by the Story of the Eunuch, *Acts* 8. 27. as alſo in that of *Zacheus*, whoſe intent reached no higher, than to ſee what manner of perſon *Chriſt* was, being ſo much talk'd-of abroad; and being low of Stature, he Climbs into a tree, and there Salvation meets both him and his Houſe. *Acts* 18. 9. *Acts* 2. *Luke* 19. 3. 9.

IV.

Our last Enquiry is, *Of the Way* and *Manner of God's Dispensing Spiritual Blessings*; And that is, *Effectually* and *Freely*.

1. *Effectually*.

The Soul is not turned to God by a twyne thread; nor doth the Lord content Himself with *Wishing* and *Woulding* that it might be so, after the manner of Men; who either are *Indifferent* in the thing, or have not wherewith to effect their desires: Nor merely by propounding, moving and striving, by moral suasions, instructions, threatnings, and the like; (which are of little avail with a dark understanding and fixed enmity which every Natural Man is acted by:) But by the putting-forth of a *Power Invincible*; a Power that will not be said *Nay*; but *what* it *wills*, *that* it *will doe*; what it undertakes, it goes thorow with. To do a thing *Effectually*, is to do it *Perfectly*, *Thorowly*, *Successfully*; that is, So to use and apply the Means, that the End designed is surely brought-to pass; and this notwithstanding all the Weakness Averseness and Repugnancy of the carnal mind against it.

I might produce Instances not-a-few, touching God's *Effectual Working* to bring about things of *lesser* moment: How unwilling was *Moses* to be His Messenger to *Pharaoh*? So opposite to it, that when he had no farther plea nor excuse to make he carries it *perversly* towards the Lord; (*Send by the hand of him whom thou shouldest send*) But God having designed him for the Work leaves him not untill He had won him to it. So *Pharaoh* resolv'd *he would not* let the People go

Exx. 3. & 4.

chap. 4. v. 13.

ver. 18.

goe; But, *I will ſtretch-out my hand*, (ſays God) *and he ſhall let you goe*: Much more will He make His Arm bare for the Salvation of His Choſen. And it muſt be ſo done, ver. 20.

I. Becauſe otherwiſe, the *Elect* ſhould be in no better condition than *Other men*; For, untill Converſion Satan hath as faſt hold of *them* as of the *Reſt*. *Adam*'s fall was the Devil's Maſter-piece; To bring Men into his own Condemnation, is the Trophee he glories in; and being a Prince both proud ſubtil and Imperious, you may not think he will be *Baffled*, or *Complimented* out of his hold: Intreaties, Menaces, and force of Arguments, are of no weight with him; He laughs at your ſtrong Reaſons, and counts them but rotten wood; *Jeſus* I know, and *His Spirit* I know; but what are theſe? No, this kind goes not forth by conſent; Nothing will move him, but *that Power* which Heaven and Earth do bow-under: He that made him (and He onely) can cauſe his Sword to approach unto him, and take the Prey from this *Terrible* One. And for this it was, that our Saviour tells the Apoſtles, (when he ſends them to *turn Men from Satan unto God*) That *all Power in Heaven and Earth was committed to him*; And that, in this power *He will be with them to the end of the World*: which was indeed but needful; For, they had ſurely gone on a fleeveleſs errand, (a weak and fruitleſs deſign,) if Chriſt himſelf *thus impower'd* had not gone with them. And for the Elect themſelves, They are (of themſelves) no better diſpos'd to this work than thoſe that *Never* ſhall be wrought-upon: They are *Enemies in their minds*, *Darkneſs*, *Dead in ſins and* *Arg.* 1. *Mar.* 5.4. *Act.* 19.15 *Mat.* 28. 18. *Mar.* 1.27 *Luk.* 9. 1.

Children of wrath, even as Others: And *this* they are by *Nature*: Their State (therefore) could never be changed, if a Power *Invincible*, and *Invincibly Resolved* in what it undertakes, were not engaged in it. '*Ephraim* (though an Elect 'Vessel, yet) whiles in Nature, was of so bad a 'Nature, that all Moral endeavours were lost 'upon him. Let Messengers be sent to him early 'and late, he pulls away the shoulder: The Lord 'was wroth with him, smote him, hid His Face 'from him; he still went on frowardly: Shew 'him his Sickness, so that he cannot but see it; and
Hos 5. 13. 'he sends to King *Jareb*, take-off the Yoke from 'his jaws, (give him the scope of his Will) and
ch. 11. 4. 'the first thing he takes to, shall be the forbidden 'fruit: Lay Meat to his mouth (that which is 'Meat indeed) and he'l rather starve than eat '(Men left to their own will, will rather go to 'Hell, than be beholden to Free Grace for Sal-
Ps 3 1. 20 'vation.) But (says God) is *Ephraim* my 'dear Son? (One whom I bought with a price? 'Is he a pleasant Child? (whom I loved from 'Everlasting?) and shall I so lose him? Shall it be 'said, that I rais'd up a Creature whom I cannot 'Rule and bring to my Bent? Or, that I made 'him for such an end, as that any thing conducible 'thereto, may not be done for him? Shall My 'Will be forced rather than *His*? Mine to destroy 'him, rather than His to be saved? No, I have 'not done all this to lose him at last; nor have 'suffered those unworthy Repulses, for want of 'Power to prevent them; but that *Ephraim* might 'see, what would become of him if left to the 'conduct of his own Will; (free indeed to run 'this

'thing but his own ruin!) and now I'l heal him. 'And, the first effect of this healing, was *Ephra-* '*im*'s applying himself to *God*; *Turn* [*Thou*] '*me, and I* [*shall*] *be turned.* Those Cords 'of love by which the Lord draws Men to himself, 'are not love and kindness merely propounded, 'with frustrable Motives to perswade acceptance; 'but *Divine love shed abroad in the heart*; not *Ro.* 5. 5. 'written with *Ink* (a thing of *Humane* Compo- 'sition,) but by the Spirit and Power of God. And hence it is that we find those *Imperial* terms [*I will*] and [*Ye shall*] so much in use about this Matter. *Thus* the Lord began with the Serpent, (which was a leading Case to all that follows;) *It* [*shall*] *bruise thine head*: In which compendious word, the destruction of Satan and Sin, is effectually provided for: And elsewhere He speaks as much for quick'ning the Soul; *I* [*will*] *put my Spirit within you*, and [*cause*] *you to walk in My Statutes*; *Ye* [*shall*] *be my People*, and *I* [*will*] *be your God*; [*They shall*] *Return unto me with their whole heart*; (with many Others.) The Lord still utters Himself in terms of *Omnipotency*, as putting-forth an *Almightiness* of Power; which, as it needs not, so it will not, (yea it *cannot* with a *Salvo* to his Honour) admit the least dependence upon *created* power, to make it successful: *His word shall not return unto him void; it shall accomplish that which He p'easeth, and prosper in the thing whereto He sends it: He that was dead comes-forth at his word, though bound hand and foot.* *Ezek.* 36. 27, 28. *Isa.* 55. 11 *Joh.* 11. 44

II. *Conversion* is a *Creation-work*; which, *Arg.* 2. though done by degrees, must be gon-thorow

with, and that by Him who laid the foundation; or all the foregoing parts (for want of a Capstone) will moulder and come to nothing. As when *Adam* was to be made, the Lord first prepares the *Earth*; then moulds it in such a *form*; and then *breathes into him the breath of life*; else that *lump* had never been a *living Soul*. So in the *New* Creation, the Lord works, and goes on to work, and leaves it not, untill He hath set it going. He doth not onely cause the light to shine into darkness, but gives (withall) a *suitable understanding*; a faculty *connatural* with the object; as without which the darkness would never comprehend it. *Ezekiel* might have Prophesied till Doom's day, ere those dry bones would have liv'd, if the Lord Himself had not *caused* breath to enter into them: And probably, He is called *The Father of Lights* (plural) to denote, that as-well the light *comprehending*, (or *capacitating* our comprehension) is from God, as that to be *comprehended*; *In His light we see light.*

1 Joh. 5. 20. Joh. 1. 5. Jam. 1. 17 2 Cor. 4. 6. Ps. 36. 9.

Arg. 3. III. God's *Effectual* Working in this Matter, and the Necessity of His so working, may also be Argued from the common sense of those already wrought upon, and brought-in; by whose Prayers and Confessions it is evident, That they still needed a powerful and effectual influence to *Carry-on* the Work already begun: *Turn Thou Me, and I shall be Turned*; *Quicken us and we will call upon thee*; Draw *me and we will Run after thee*; *Not that we are sufficient of our selves to think any thing, but our sufficiency is of God*; *I live*; *yet not I, but Christ liveth in me*; &c. Hence it readily follows, That if those already turned, and made

Jer. 31. 18. Ps. 80. 18. Cant. 1. 4. 2 Cor. 3. 5. Gal. 2. 20.

made partakers of the Divine nature, whose hearts are in the good ways of God, and who desire nothing more than to walk in them; cannot yet keep themselves *Going*, without a *Continued Efficacious* influx and spring from *Above*; Much-less can the Natural Man (without the like Supernatural and Divine Efficacy) effectually bend himself to a Compliance with them: For, *It is an abomination to fools to depart from evil.* *Pro.* 13. 19

IV. If the Lord did not Work *Effectually*, He should lose the *Honour* of His Work. If the *Efficacy* of Grace should depend on the Humane Will; (i.e. If Grace be rendred *Effectual* by some motion or act of the Will, which Grace is not the Author of,) Then will Nature assume the *Priority*; *Works* will glory over *Grace*; and *Free-will* will be said to be *better* than Free-*Grace*: For, that *the less is blessed of the Better, is without contradiction*; And that *That* which Sanctifies, is Greater than that which is Sanctified by it, is so obvious, that Christ appeals it to the Reason of *Fools* and *Blind*. If therefore you will grant, that Grace is better than Nature; follow it must, that the Will is *Blessed* and *Sanctified* by *Grace*, viz by its *powerful* and *effectual* operation upon it. And here (indeed) lyes the Honour and efficacy of *Grace*; Not in a *Vincible* Moving, Exciting, Perswading, or Threatning the Will to a Complyance; but in making the Will *Actually* and willingly complyant with *It self*: And thus the Lord doth, and thus He will do, where ever He will be Gracious; though never so much against the present mind and Natural propension of the Subject: *Arg.* 4. *Heb.* 7. 7. *Mat.* 23. 19.

And yet, there is no such thing as *Forcing* the Will, as ye will see afterwards.

Arg. 5. V. The Doctrine of *Effectual Calling* is further confirm'd from the Office of Christ as a *Redeemer*; which was not onely to *purchase*, but to put us in *actual possession* of the good things He purchased for us. *Redemption* and *Reconciliation* are Relates, Commensurate, and Inseparable: It is not onely a *Reconcileable* state that Redemption puts us into, but a state of *actual* Reconcilement; It *slayes the Enmity, makes an end of Sin, and brings-in everlasting Righteousness.* On this accompt our Saviour bears that glorious title, *Thou shalt call His Name Jesus*; [*for He shall save His People from their sins:*] and, *For this Cause was the Son of God manifested,* [*that He might destroy the works of the Devil.*] Now, of those works, *Blindness* of Mind is the *first-born*, and foster-mother to all the Rest; 'tis *that* keeps the Soul in Unbelief, as under Locks and Barres; and therefore must of *necessity* be dispell'd; which can onely be done by causing the true Light to shine *Effectually*; as He did the light of this world in the first Creation, which the Scripture resembles it to. Hence those frequent mentions of His being sent *To open the blind eyes*; *To give light to them that sit in darkness*; And *to bring forth the Prisoners from the Prison-house:* which may not be valued as things in design, yet lyable to obstruction; but to be as certainly perform'd as that Christ should dye. In the 107th *Psalm* it is spoken-of as *done already*; *He brought them out of darkness and the shadow of death, and brake their bands in sunder:* And that he speaks it of

Eph. 1.7. Ch. 2. 13, 16. Heb. 2.17. Ro. 5.9,10 Col. 1.20, 21,22. Dan. 9.24 Mat. 1.31 1 Joh. 3.8 2 Cor. 4.4. ver. 6. Isa. 42.7. Luk. 1.79. Isa. 49.9. Ps. 107.14

of *Redeemed-Ones*, appears by *v.* 2. First take them as in *Darkneſs*; and he is *ſo* to give them light, as to *guide their feet into the way of Peace.* That ſtory of the blind Man in the 8 *Mark*, is a pertinent ſhadow of it; Chriſt ſpits on his Eyes, and puts His *hands upon him*; as yet he ſaw but darkly, *Men as Trees walking*: but He puts His hands on Him *agen*, and diſmiſſes Him not untill He had made him *ſee cleerly*. Then take them as *Priſoners*, (and Priſoners in the *Pit*;) and he that will deliver them, muſt not onely open the Grate, but diſarm their Guard, knock off their Shackles, and [*bring them forth*;] as the Angel did *Peter*, even *whiles the Keepers ſtood afore the door*: He ſo Calleth His Sheep, that He *leadeth them out*; and this He doth by the Blood of His Covenant; 'tis *That* makes thoſe *in the Pit* to be Priſoners of *hope*. And theſe Effects as duly flow from Redemption as Light from the Sun: 'tis therefore expreſly ſaid, That *the Blood of Jeſus Chriſt cleanſeth from all Sin*; And that *we are ſanctified through the offering of His Body*. This gave the Apoſtle to argue ſo poſitively, in *Rom.* 6, That *if planted together in His Death, we ſhall be alſo in His Reſurrection*; And to put that Emphaſis upon it, in *Chap.* 5. That, *If Reconciled to God by the Death of His Son*; [*Much more*] *ſhall we be ſaved by His Life*. That ſaying of Chriſt in the 10 h of *John*, is much to our purpoſe; And *other Sheep I have*; *Them alſo muſt I bring*, and *they ſhall hear My voyce*: This [*Muſt*] imports a Duty not to be diſpenſed with; He had *received* a *Command-ment for it from the Father*: And this [*Shall*] that

Mar. 8. 13--25.

Zach. 9. 12.

Acts 12. 6. 7.

Joh. 10 3. & 15. with *Zech.* 9. 11, & 12.

1 *Joh.* 1. 7

Heb. 10. 10

Rom. 6. 5.

Chap. 5. 9, 10.

Joh. 10. 16

Ver. 18.

that *Effectual* working whereby they are *made to believe*. The Sheep (of themſelves) lye as *croſs* to this work as other Men; *What have I to doe* Mar. 5.7. *with thee?* cries the poſſeſt *Gadaren*: But being Pſ. 110. His Sheep, He muſt make them willing. But Iſa. 29.22 & 24. ſuppoſe they ſtop their Ears? Then He is to *bore* Pſ. 68.18 them; for *He received Gifts for the Rebellious*: Men's Averſeneſs does not loſe Chriſt his Right; nor ſhall it render His work ineffectual. For this very end, God raiſed him up, viz. *To bleſs His* Acts 3.26 *People in turning them from their iniquities*, and ch. 5.31. *to give them Repentance*; and that *ſuch* as hath *Forgiveneſs of Sins* annexed to it: Which alſo He doth as a *Prince*; i. e. As One inveſted with Power to remove whatever might lett the Effect Rev. 1.18 of His work; To *Him are committed the Keyes of Hell and of Death*. From theſe Premiſes I ſafely conclude, That what Chriſt as a *Redeemer* came to do, that He doth and will do; and that None of His work ſhall fall to the ground. What He ſaith in the 17th of *John*, is prophetical of what He will ſay at the latter day; *I have finiſh-* Joh. 17.6. & 8. *ed the work which Thou gaveſt Me to doe*; *Of all that Thou haſt given Me, I have loſt Nothing, I have manifeſted Thy Name unto the Men which Thou gaveſt Me: I have given them the words which Thou gaveſt Me, and they have received them.*

More might be added; but by theſe I hope it is evident, That Jeſus Chriſt was not onely a *Redeemer*, to pay our *Ranſom*; but the *Officer* appointed of God to *ſet us at liberty*, even that glorious Liberty of the Sons of God: and *This* Iſa. 53.10. *is that pleaſure of the Lord which ſhould proſper*

in

the hands of Christ; as it hath done, and doth, and for ever shall: And 'tis matter of great consolation to them that take hold of His Covenant.

II. *Freely.*

All that God doth for Men, or gives to them, in order to their Salvation, is Given and Done *freely*. Now, a thing is then said to be *thus* given or Done, when it proceeds from the meer good will and favour of Him that Worketh, or giveth; without respect to any thing done or deserved by the Receiver: It is a *voluntary* act; *Dan.2.30* supposing no Obligation on him that gives; nor attractive or obliging Virtue in him that receives; nor yet Expectation of recompense from him.

Much need not be said to prove the *free-giving* of the things we are speaking of, did we duly consider, 1. The Sovereign Greatness of Him that gives; It is the *Most High God, Possessour of Heaven and Earth*; Who is Infinitely and Independently blessed in Himself; and therefore, cannot be Added unto, nor Receive from any Creature; Who can give to Him, that gives to all their life and breath? 2. The superexcellent unspeakable worth of the things that are given: The first and chief is our Lord Jesus Christ; whose dignity was such, that Heaven and Earth were too low a price to set Him at; especially to be given as He was: and in Him, Righteousness and Strength; Adoption and Reconciliation; Grace and Glory. 3. The vanity and wretchedness of those on whom they are bestowed: Both Scripture and Experience speak nothing of them in their Naturals, but what bespeaks a Condition every

every way deplorable, and uncapable of yielding Motives for such a Gift; as is shewn afore.

But being so greatly in love with our selves, and fond of our own Improvements, and so stiffely bent to a Covenant of works; to help us off those dangerous bottoms, let us dwell a while on the following Considerations. I argue,

Arg. 1. I. From the Nature and Import of the *Covenant* of *Grace*. This Covenant is that which all professing Christians profess to be saved by; however they differ about the Import and Latitude of it. But, if we receive the Scriptural Notion, (which needs must be the righteſt) we shall find that it is of the very Nature and Substance of this Covenant, to give *freely* and *absolutely*; without Conditioning for any thing to be done by Men, as the Ground and Motive thereof. *All* that God doth for those He will save, is *for His Name sake*; which Name is recorded in *Exod.* 34. 5. & 6. *The Lord God, Gracious and Merciful*, &c. To be Gracious, is to doe-well to one that deserves ill: and if otherwise, it would be but after the Covenant of Works, or first Covenant. Which yet was not faulty or defective in it self; for it gave a sufficiency to obtain the Benefits proposed by it; which if they had used and improved as they might, there would not have needed a second. But, the Lord fore-knowing the Creature's mutability; and consequently, what need there would be of another kind of Power and Grace, than *that Adam* was created with; did therefore determine of a second; which in Scripture is called, *The hope of Eternal Life, which* *Tit.* 1. 2. *God who cannot lye, promised before the World began*

gan. It is called the *Covenant of Grace*, not onely as designing the Glory of His Grace, in the saving of men; but as giving *freely*, and of mere Grace and Favour, what-ever must bring about that Salvation: For, Where else can lye the difference between the two Covenants? It cannot be in respect of the *easiness* and *difficulty* of the Duties enjoyned by either; (for, Faith and Repentance are much more above the compass of Natural Power, than to forbear the forbidden Tree;) But the difference lyes in this; That the New Covenant consists of *better* Promises; and This *Betterness* in the Free, Absolute, Independent engagement of God Himself, to invest His Covenanted Ones with all things conducing to the Blessedness held-forth; as well That to be done on *their* part, as on *His Own* upon their doing of it; that is, (plainly) to give to them, and work in them, *Whatever* in this Covenant He requires of them. The Law shews matter of Duty, but gives not wherewith to perform it; the Covenant of Grace does both, by writing the Law in the heart: And without *this*, it would still have been but a Covenant of *works*, be the Duties enjoyn'd whatever you will. It therefore runs not upon *Conditional* or *Failable* terms, (I will [If] ye will:) but *Absolute* and *Sovereign*, [I will] and [ye shall.] This Covenant does not onely give Life upon terms of Believing; but Faith also and Holiness, as the necessary Means of attaining that Life: and this, not upon your ingenuous complyance, (as some term it) or better improvement of what you have in common with other Men; (such Allegations the Lord disallows, and

and often cautions-against,) but of *Grace*. It's Covenant made-up of *Promises*; and *Promise* (by Scripture intendment) is alwayes *Free*; both freely *made* and freely *perform'd*, without the desert or procurement of Men. Take *Isaac* for Instance; *Abraham*'s body was now dead; and *Sarah* (besides her natural barrenness) *it ceased to be with her after the manner of Women*, and yet *Sarah shall have a Son*. But How? The Promise had in it (though *Abraham* and *Sarah* had not) whatever might tend to *Isaac*'s Conception and Birth; and for this cause he was called, *The Son of the Promise*; as also *Believers* are, *Rom.* 9. 8. *Gal.* 3. 29. They are also termed, *Heirs of Promise*, *Heb.* 6. 17. And on this account, Christ is called the *Promised Seed*; and the Holy Ghost the *Spirit of Promise*; viz. to shew the *Independent freeness* of those Divine Gifts; the Promise of sending them, their actual coming, and effectual Operations, are all free, and free in all respects: This *How from the Lord waiteth not for Men*.

Gen. 18. 11. ver. 14. Gal. 4. 23, 28. Mic. 5. 7.

For further Illustration, the *Jews* are a pertinent Instance, as ye read in *Jer.* 32. from *v.* 30. to the 36. They had done nothing but evil, from their Youth up, and were a *continual provocation*: And when scattered among the Nations, they were no whit bettered; but caused even the Heathen to blaspheme: And yet, notwithstanding all this, the Lord *will Gather them*, and *give them an heart to fear Him for ever*, v. 37 to v. 44: And this, even whiles they were not moved, *neither could they blush*, chap. 8. 12. See also with what inexpressible freeness of Grace, the Lord deals

deals with them, in *Isa.* 43. v. 25, *I, even I, am He that blotteth-out thy transgressions--- and will not remember thy sins.* But, what's the Introduction to this so great a Promise? See it, and wonder at it! *Thou hast not called upon Me, O Jacob,* but, *thou hast been weary of Me, O Israel: Thou hast not brought me the small Cattel of thy burnt Offerings; Thou hast bought Me no sweet-Cane with thy Money; But, hast made Me to serve with thy sins,* and *wearied Me with thine iniquities: I, even I* (whom thou hast dealt so ingratefully with, and disingenuously, even I) *am He that blotteth out thy transgressions,* [*for Mine own sake.*] And this was a *Great* thing they *looked not for*; As (indeed) considering themselves and what their demeanour had been, they had no Reason to look for it. From all which, it is cleer, That *Grace* respects not the *worthiness* of *Men* in what it does for them; Nay, it must respect their *Unworthiness* rather, as that by which Grace is more illustrated, and the Glory thereof more advanced; according to *Rom.* 5.20, *Where sin abounded, Grace did much more abound.* And *Paul* proclaims it as verified on himself, 1 *Tim.* 1.13, *I was a Blasphemer, and a Persecutor, and Injurious: But I obtained Mercy;--- and the Grace of our Lord was* [*exceeding abundant*]----- v. 14; and hereupon he falls to Adoring that Grace; *Now to the King Eternal, Immortal, Invisible, the only wise God, be Honour and Glory, for ever and ever, Amen*; v. 17.

Isa. 43.22 *Ver.* 23. *Ver.* 24. *Isa.* 643. *Ezek.* 36. 22,32.

The Riches of Mercy is made-out by *Saving the Chief of sinners*; and in *quickening* us *when dead, Ephes.* 2. 1, & 4. And it is very obsevable, That

That the Apostles (whenever they mention the Grace of God in *Saving*, *Quickening*, *&c.*) do not give the least Intimation of Mens *Worthiness*, *Preparedness*, *Complyance*, or any such thing; but [*Dead in Sins*] and [*Quickening*] come on in the neck of the other, (as Light does upon Darkness, which in no sort induces the Light or prepares the dark Earth or Ayre for it;) as is abundantly evident in all their Epistles. And how oft does the Lord declare against all the pretensions of Men, as to their *activeness* in this Matter, in *Isaiah*, *Jeremy*, *Ezekiel*, *Hosea*, &c. And as a barre to those pretensions, *The Holy People* He calls, A *People sought-out*; and proclaims, *I am found of them that sought Me not*. This I shall end, with a very observable Instance within my own Memory: (and I bring it not in for proof, but Illustration.) I knew a Man, who when he came under Convictions, endeavoured with all his might to stifle them: His Convictions grew stronger, and he hardened himself against them: He saw their tendency; but so opposite to it, that he resolv'd in expres terms [He would not be a Puritan whatever came of it.] To the Church he must goe, (his Master would have it so;) But this was his wont, To loll o'r the seat, with his fingers in both his Ears; (Here *General* or *Conditional* Grace was surely nonplus'd.) But a Chosen Vessel must not so be lost. Now steps-in *Electing Grace*, and by a casual slip of his Elbows, drew out the stoppers, and sent-in a Word (from the Pulpit) which like Fire from Heaven, melted his heart, and cast it in a New Mould. Surely, in this, the Lord did not wait

wait for the Man's complyance or improvements; His work was not Originated *thence*, nor dependent thereon.

II. If all that *pertains* to Salvation were not given *freely*, Salvation it ſelf ſhould not be of Grace: For, *to him that worketh is the Reward not reckoned of Grace, but of Debt*: But, Salvation is of Grace, *Epheſ.* 2. 5, *By Grace ye are ſaved.* And agen, *v.* 8, By *Grace ye are ſaved, through Faith*; Where alſo, leſt the adding of Faith ſhould occaſion a leſſening of this Grace, or ſeem to detract from the *Freeneſs* of it; he cautiouſly ſubjoyns, That *this Faith* is the work of *that Grace* [*Not of your ſelves, It is the Gift of God.*] For, if Grace be perfectly free in *Chooſing*, it muſt be anſwerably free in *Giving* and *Applying* the Means to bring about the *End* it hath choſen us to: For, if the Effect of the Means ſhould depend upon ſomething to be done by Men, (which Grace is not the Doer of) then works would put in for a ſhare in the Glory of Mens ſalvation; and ſo the Grace of God would be dethron'd, and be as if it were not; *Grace is no more Grace*, as is argued in *Rom.* 11. 6. *Arg.* 2. *Rom.* 4. 4.

III. Spiritual Bleſſings muſt be given *freely* and of *pure Grace*, becauſe the Natural Man cannot perform any ſuch Act as might be Motive for ſuch a Gift. Things *materially* good they may doe, (as *Cain* in offering the Firſt-fruits;) but not acceptable, becauſe not done in the due manner, (that is, in Faith;) the want of which makes *Incenſe* it ſelf *an abomination*. If without Faith it be impoſſible to pleaſe God; then it muſt be impoſſible to do ought *afore* you believe, that *Arg.* 3. *Iſa.* 1. 13, 14.

may move God to give you Faith. Salvation is promised to Faith, Remission of sins to Repentance, the Blessed vision to Purity of heart: But we find not these Graces promised to any Act or Qualification inferiour to, or preceding the Graces themselves. Our *Holy Calling*, and *the washing of Regeneration*, we are not entit'led-to by *works of our own*.

2 *Tim.* 1. 9
Tit. 3. 5.

Arg. 4. IV. If any of the Requisites to Salvation should be given upon conditions, Reason would it should be *That* which in worth and virtue containeth all the Rest, and without which the Rest had never been, or been of none effect; and that is, our Lord Jesus Christ; of whom it is said, That *all the fulness of the Godhead dwells in Him bodily*; and that, *Out of His Fulness all Grace is received*: The giving of whom, was the most superlative commendation of God's love to Men; and is therefore termed *That Gift of God*, *Joh* 4. 10. And as touching the *Free* and *Unconditionate* giving of Christ, we have an authentick Record in *Gen.* 3. 15, *It shall bruise thy head*: Which words do contain an Absolute free Promise to send the Son of God in Humane flesh, to be a Redeemer. And we evidently know, That His *Actual* coming and performance thereof, was not suspended upon any good thing to be done by Men: How could it, when after the Fall, they did not nor could do any thing, but what might turn His Heart against them?

Col. 2. 9.
Joh. 1. 16.
Rom. 5. 8.

For evidence hereof, We need not go out of the Context; Do but observe the First *Adam*'s Carriage, and the Manner of it, just afore the Promise was made: First, They believe the Ser-

pent

pent rather than God; Then they break the Commandment of life, when they had neither need nor occasion so to do. This done, and finding themselves lost, they do not so much as *seek* after God for help; but rather to *hide* themselves from Him: so far from confessing themselves faulty, that they charge God foolishly, and shift the blame of their miscarriage upon Him; *The Woman whom* [Thou] *gavest to be with me, she gave me of the Tree* --- *and the Serpent* (which also is a Creature of thy Making) *he beguiled me*, &c. Here's nothing in their deportment, that looks *like* the Motive of such a Promise. But, though they run from God, He will not so part with them; yea, He follows them, finds them out, and for a door of hope, *freely* pronounceth this gracious Promise, of sending His Son to destroy this old Serpent, the Devil; and consequently the Serpentine Nature, that had now instill'd and mingled it self with theirs. It is the first promulgation of the Gospel, and speaks with as much absoluteness as words can express, *It* [*shall*] *bruise thy Head*. This I shall stand the more upon, because it is the *First* that was made in *Time*, and *That* out of which all *following* Promises are educed.

The intent of this Promise, was *Adam*'s Recovery and Comfort; who (doubtless) at this time, was in a very disconsolate condition, as lying under a fresh sense of the happiness he had lost, and the woful estate he was now plunged into: And therefore, 'twas necessary, (if *Adam* shall have Comfort by it) that the terms thereof be altogether free and Absolute. For, suppose them to be conditional, as, (namely) If *Adam* shall

now Repent and Convert himself; If he shall better improve a second stock, (or rather, the cankered Remnant of that he had at first;) My Son *Then* shall come into this lower World, to still that Enemy and Avenger; His life shall go for thy life, I will be Friends with thee, and restore thee to thy former State. All this, and more of this kind, had yielded but little comfort or hope to a guilty and defiled Conscience; who found himself not onely naked and wholly bereft of his Primitive Righteousness; but at enmity with his Creator, and a bondslave to Satan: For, such Reasonings as these, would have broke-in like a floud, to bear-down and stifle all hopes of future success; *viz.* If when I was in so blessed a state, and endued with power to keep it, upon so slight a temptation I yielded and fell; How should I rise now I am down and my strength is gon? If when I had freedom of Will and stood upright, so easily I warp'd into crooked paths; How can I hope to Return and do better, now my Will is perverted and bent to a contrary course? If whilst I had eyes in my head, and saw things with clearness; I yet lost my way and wandred; How should I think to recover it, being now both sadly bewildred, and my eyes put-out? How should I bring a clean thing out of an unclean, who kept not my heart clean when it was so? How should I gain more with fewer talents, who ran my self out of all when I had abundantly more? Grapes will not grow upon Thorns, nor Figgs on Thistles: Nay were my Primitive state restored to Me on the former terms; I could not expect to keep it, having

this woful experience of so causless and dreadful an Apostacy, &c.

It was therefore importantly necessary, that this first Promise, made upon so great and solemn an occasion, and bearing in it all the hopes and comforts of God's People to Eternity; should be *thorowly free and absolute*, and not depend (in the least) upon any good thing to be done by Men, as the condition of it. And if Christ be given *freely*, there's good ground of arguing thence, the free-giving of *lesser* things; as doth the Apostle in *Rom.* 8, *He that spared not His Son, how shall He not with Him freely give us all things? Is not the Life more than Meat?* Is not Christ more than Faith and all Grace? Has God given us the flesh of His Son, which is Meat indeed; and will He not restore our withered hand to receive it? It cannot be; especially considering, That *this* may be done with a *Word*; and without *this*, the Other would be lost, and as water spilt on the ground. *Mat.* 6. 25

But, though this Promise of Christ, be virtually a Promise of all Grace; yet, because of our slowness of heart to believe, and to win us off from our legalizing Notions; the Lord condescends to gratifie His People in *Words* as well as *Substance*: And therefore,

V. To make it expresly evident, that all Spiritual blessings are *perfectly free*, He hath put them all into *Absolute* Promises. Not that all Promises run in that tenor: Many of them have Conditions annex'd; which also (in their place) have a very significant usefulness: 1. As proofs of our willing Subjection to God. 2. As Directives *Arg.* 5. *Gen.* 22. 12--18.

Joh. 3. 16. ch. 14. 6. Mat. 5. 8. 2 Cor. 7. 1. Mark 16. 16 Joh. 10. 9. by what Mediums we must get to the Blessedness design'd us. 3. How we must be qualified for the enjoyment of it. 4. As Marks and Evidences of our being in the way to it, and of those to whom it doth belong. But, this annexion of Conditions, does not imply a power in Men to perform them, (though performed they must be, before we enjoy the promised Reward;) Nor does the effect of those Promises depend upon any act to be done by us, which some other Promise doth not provide us with. But, That great Fundamental Promise, on which is founded *our* Tit. 1. 2. *hopes of Eternal Life*, was *Absolute*; ('twas *given afore the world:*) Though clearly conditional to Him with whom the Compact was made; yet perfectly free and absolute to us: and therefore the adding of Conditions to after-promises, may not be taken as invalidating that *First* Promise, Or as a Defeazance to it: It's a Scripture-Gal. 3. 17. Maxim, That *the Covenant which was before confirmed of God in Christ, the Law (which was Four hundred and thirty years after) cannot disannul; that it should make the Promise of none effect.* The like may be said of Promises made *in Time*; viz. That the *Conditionalness of Some, does not make void the Absoluteness of Others.* As the *Law* was to *Christ*, such are *Conditional* Promises to the *Absolute*; They shew what we should be and do, and (by consequence) that we can neither be nor do as we should; and thence Inferr, the Necessity of Divine Grace to undertake for us: and then (indeed) is the Freeness of Grace adorable, which promiseth help in terms of an absolute tenor. And accordingly we find, that whatever is, in one Scripture,

Scripture, made the Condition of acceptance with God, and Eternal Life; In other Scriptures thoſe very Conditions are promiſed without Condition: Some of which we have a Proſpect of in the following ballance: which being *that* of the Sanctuary, may well be allowed to caſt it: Nor would it be once debated, if Men knew their Intereſt; For, Intereſt will not Lye.

Conditional Promiſes	*Promiſes of the Condition.*
VVaſh ye, make you clean; ceaſe to do evil; learn to do well: Come now, and let us Reaſon together; and tho' your ſins be as ſcarlet, they ſhall be white as ſnow, Iſa. 1. 16, 18.	Then will I ſprinkle clean water upon you, and ye ſhall be clean: From all your filthineſs will I cleanſe you; *Ezek.* 36. 25. I will forgive your iniquity; and your ſin I will remember no more, *Jer.* 31. 33.
Repent and turn; ſo iniquity ſhall not be your ruin, Ezek. 16. 30. *Make you a new heart, and a new ſpirit,* v. 31.	I will put a new ſpirit within you, *Ezek.* 11. 19. A new heart alſo will I give you; and a new Spirit will I put within you, *ch.* 36. 26.
Hear and your ſoul ſhall live, Iſa. 50. 3. *If thou ſhalt ſeek the Lord thy God, thou ſhalt find Him, if thou ſeek Him with thy whole heart,* Deu. 4. 29. *Then ſhall we know if we follow on to know the Lord,* Hoſ. 6. 3.	Thou ſhalt return, and Obey the voyce of the Lord, *Deut.* 30. 8. They ſhall return unto Me with their whole heart, *Jer.* 24. 7. I am found of them that ſought me not, *Iſa.* 65. 1. Thou ſhalt call Me My Father; and ſhalt not turn from Me, *Jer.* 3. 19.

Conditional Promises	*Promises of the Condition.*
Circumcise therefore the fores-kin of your heart, Deut. 10. 6.	The Lord thy God will Circumcise thine heart, *Deut.* 30. 6.
Return O back-sliding Children, Jer. 3. 14.	I will heal their Backslidings, *Hos.* 14. 4.
If ye be willing and obedient, ye shall eat the good of the land, Isa. 1. 19.	Thy People shall be willing, *Psal.* 110. 3. I will cause you to walk in my Statutes, *Ezek.* 36. 27. *Phil.* 2. 13.
I will yet for this be enquired of by the House of Israel, Ezek. 36. 37.	I will pour upon the House of *David*, the Spirit of Grace and Supplications, *Zach.* 12. 10.
He that endureth unto the end, the same shall be saved, Mat. 24. 13.	They shall not depart from me, *Jer.* 32. 40. Who shall confirm you unto the End, 1 *Cor.* 1. 8. *Jer.* 3. 19.

These are some of those many *exceeding Great and Precious Promises, by which we are made par-*
2 Pet. 1. 4. *takers of the Divine Nature*: And if duly consider'd, would much conduce to establish the present truth, which asserts the Absolute free-giving
ver. 3. of *All things pertaining to Life and Godliness*: And this, nothing more plainly contradicts, than to make the Dispensments of Grace to depend on the Wills and improvements of *Natural Men*. To shut-out which, is a principal scope of Abso-
1 Cor. 1. 29. lute Promises; *That no flesh should glory in His*
pre-

presence: Since *it is God that worketh all in all*; 1 Cor. 12. 6. Phil. 2. 13.
and That of His own good pleasure.

There are yet, divers things alledged against this Doctrine; which the holy Scriptures, with Reasons drawn from thence, and sanctified Experience, do afford a plentiful Barr and Answer to: And this Service they have done us, to bring some things to mind (before omitted) which may prove to the further clearing and confirmation of the Truth.

All Men Universally, (Others as well as those you call the Elect) are endowed with means sufficient for Salvation?

It shall be far from us to lessen the means afforded to any; or their sin in not living-up to what they have: They have *All* means to be better than they are. And yet we cannot assent, That all Men *Now* (since the Fall) have the sufficiency alledged: 'For, Of all the rest, the Name of 'Christ, and Faith in Him, must not be excluded; 'But these *all* Men have not. In a great part of 'the World Christ is not so much as Named; and 'how shall they believe in Him of whom they have 'not heard? And where the Gospel is, *All Men* 'have not *Faith*. For Men to believe (or fancy 'rather) that some excellent Person hath inter-'pos'd an atonement, to keep-off vengeance from 'sinful Men, (as some speak;) is not to believe 'on the Name of the Son of God; but rather to 'erect an Altar to an unknown Deity, and to wor-'ship they know not what. Our Saviour tells the 'Jews, *Answ.* Ro. 10. 14. 2 Thes 3. 2.

'Jews, (who *knew* that *Messiah* cometh) If ye
Joh. 8.24. 'believe not that [I] am [He] ye shall die in
2 Cor. 3.2. 'your sins. For other Reasons also, we cannot
'admit the Objection. 1. Because it sets Man
'*Now* in the *same* state as *before the Fall*; which
cannot be, since *All* are born Children of wrath,
'and Enemies to God. 2. Because the Ob-
'jection, whiles it *seems* to Magnifie *Common*
'Grace, does *indeed* Nullifie the *Special*; as if
'God no more regarded His own Elect, than
'other Men. 3. Because it lays a Foundation for
'self-boasting: For, if all have but the *same*
'means given from Above; the *Betterness* of any
'must be from themselves; Men must make
'themselves to differ; which (indeed) cannot
'be, since the *same means* can have but the *same*
'*effect* upon Subjects alike qualified. 4. Because the
'Scripture speaks expresly the contrary; and that
'of those who had the likeliest sufficiency of any
'others; and yet They *could not believe*, John
'12. 39. And of Believers themselves, that *They*
'*cannot think*, 2 Cor. 3.5. And of Christ's own
'Disciples, (who, of all Believers, had the high-
'est means;) That *without Him they can do no-*
'*thing*, John 15. 5. And if such as *These* can
'neither *do* nor *think*, where's the sufficiency
'boasted of? You say, They have power to believe,
'if they will: Not so, but if they will, they have
'Power. *Power* and *Will* (in this matter) are
'the same thing diversly expres'd. It's common
'to say, We *cannot*, when nothing is wanting but
'*Will*. And, for Power to will, (if such a thing
'could be) without a Will to put that power in-
'to Act; it would signifie no more than an Arm

'with-

without ſtrength; like the Feet and Ankle-bones of him that was born a Cripple. But is not *that* deplorable kind of ſufficiency which leaves without hope, and without God, in the World? and yet ſuch is the ſtate of a very great part of Mankind. You I ſay again, They had a ſufficiency, but by miſuſage they loſt it. And can there be a more palpable inſtance of a thing's inſufficiency, than its unability to preſerve it ſelf; and the general ſucceſsleſsneſs of it? But, means may be proper enough, and (in their kind) ſufficient, towards the production of ſuch an Event; and yet that Event never ſucceed, for want of ſomething elſe which alſo was requiſite for it. Some of the Jews, by the evident teſtimonies of *Chriſt*'s Divinity, were convinc'd that He was the *Meſſiah*; but it came not up to a perfect work; *they did not confeſs Him*; and this, becauſe *the Arm of the Lord was not revealed to them*; that is, (as *Moſes* ſpeaks) *The Lord had not given them an heart to underſtand*. *Planting* and *Watering* are proper and ſufficient, as means and ſecondary cauſes; but nothing as to ſucceſs, without the ſpecial Operation of God. Who could Reaſon more ſtrongly than *Paul*? Or ſpeak more Eloquently than *Apollos*? and yet the ſucceſs of their Miniſtry was, *as God gave to every Man*: *It is God that worketh both Will and Deed*: *It is He that openeth the Ear to Diſcipline, and Sealeth Inſtruction*: When *His* hand is ſet to, then 'tis authentic and powerful, and not before. Of this, thoſe ancient Jews are a down-right Inſtance: They had *means* of being purged, and yet were *not* purged, *Ezek.* 24. 13. But in *chap.* 36. 25. the Lord takes the

Acts 3.

Eph. 2. 12.

Joh. 12. 42
Iſa. 53. 1.

Deut. 29. 4

1 *Cor.* 3. 5.
Job 36. 10

the work into His own hand; *I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your Idols will I cleanse you; A New heart also will I give you,*— and so on to *v.* 28. By which it appears, that the Lord will not onely afford them Means (as aforetime,) and leave the improvement thereof to themselves; (for, *That* He saw would not doe) but Now, He will take the *whole* upon *Himself*; (Not to exempt them from their Duty, but enable them to perform it:) as 'tis also in *Jeremy*, *I will bring it Health and Cure*, and *I will cure them*; *I will cause them to walk in my Statutes and do them*; that is, He would give them an *honest* and *good heart*, which *shall bring forth fruit to perfection.* These are the Means proper and sufficient for Salvation; and less than this will not doe.

Jer.33.6.

Luk.8.15.

They have as full a sufficiency as is meet and just for God to give?

[*Ans.* 1. Is it meet and just to do good? If so, why not the chiefest good that men are capable of; which is, to have their hearts perfectly turned to God, and united to Him for ever? 2. The Objection attributes more to Man, in the business of his Salvation, than to God: For if all that God can *justly* or *meetly* doe in order thereto, will not save him, without something done by himself, which God is not the Doer of; then Man will be reckon'd *Chief* Agent in the work; and so, *the Axe will boast it self against him that handles it.* Suppose a Plaister or Medicine to be made of Twenty Ingredients; and one of them to be of

Isa.10.15.

that

that Sovereign virtue, as to influence all the reſt; all which, if that be wanting, will but ulcerate the wound, and heighten the Diſtemper; *that One* muſt be accounted the *Principal*. 3. It is not to be ſuppoſed, that the Great and Onely Wiſe God would ſet-up a Creature whoſe will He cannot juſtly and meetly over-rule, eſpecially in things requiſite to the very *End* for which he was made: Nor, that He ſhould make him for *ſuch* an End, as that any thing *conducible* to that End, may not meetly and juſtly be done in order to its accompliſhment. 4. It would not anſwer the End of Chriſt's receiving Gifts for Men; yea, for the *Rebellious*; to bring-in whom, *all* Power was given to Him. 'Suppoſe a Ge-'neral ſhould take-in the leſſer Forts of a revolt-'ed City; but leave the Fort Royal (which com-'mands all the reſt) in the Enemies hand. Shall 'he tell his Prince, They *would not* yield; and 'that, being Men of Reaſon, he thought it not fair 'to *force* them? Would this be a fair Accompt 'of his Expedition? I tro not; for it would be 'to ſay (in effect) that he did not reduce them 'becauſe they were Rebels. 5. It cannot be Righteous or meet for Men to affirm, nor for the Honour of Sovereign Majeſty to admit, that the Creature's Will ſhould limit, divert, or fruſtrate, the Will and intent of the Creator. 'Shall it be 'at the will of one poſſeſt, whether or no the Devil 'ſhall be caſt-out? Shall every baſe and pitiful Luſt 'have a Negative Vote to that which has paſs'd 'the Trinity's *Fiat*? It was Religiouſly ſaid of one, I will not have him for my God, that hath not power over my Will. And laſtly, ſuppoſe

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a Man craz'd in his Head; and you intend him an Honour or Office which he never will be capable of, without the full uſe of his Reaſon; Is it not *meeter*, and doth it not argue an higher degree of Love, Prudence and Juſtice, to cure his Diſtemper, tho' in a way contrary to his preſent Mind; than to wait his complying with your Preſcriptions, which (as he is) he'l never underſtand? And what hinders, but that God may do ſo by His People; even give them an Heart to know Him, and to fear Him for ever? Save onely that this Boggy Principle of Humane Liberty will not comport with it?

But if a ſufficiency *of Means to Repent and Believe, be not afforded to All, how ſhall God be juſt in puniſhing for Neglects?*

Anſ. The Juſtice of God will not need our Salving, eſpecially by a Balm of *our* making: Whether He judge or juſtifie, He is Juſt in what He doth; tho' purblind Reaſon ſees not *How*. His Judgments are a great Deep; and it follows not, That there's no bottom, becauſe our line will not Reach it. God dealt not ſo (in reſpect of Means) with any Nation as with *Iſrael*; And the Men going with *Paul* to *Damaſcus*, the Lord would not give them to ſee His face, nor to hear His voyce; (both which He vouchſafed to *Paul*;) and yet He needs no Vindication or Apology, for puniſhing their Unbelief: *They that have ſinned without Law, ſhall periſh without Law.* Beſides, Men are juſtly obnoxious to puniſhment, for neglecting, or not-improving the Means they have; albeit thoſe Means (when made the beſt of, that

Ro. 2. 12.

Nature

Nature can) will not ſave them: They are puniſhable for not-feeding and not-cloathing; and yet, by doing theſe, Men are not juſtified. The leaſt tranſgreſſion layes open to wrath; and we cannot, by keeping *ſome* Commands, compenſate the breach of *Others*.

Where it is ſaid, I will write my Law in their hearts; and cauſe them to walk in my Statutes, &c. *There is no more intended by it, but the Giving of* Things *or* Means *proper to ſuch an End?*

Anſ. The ſence objected, cannot be the mind and meaning of that moſt gracious Promiſe; For, 1. The Promiſe is as broad as the Command; and if the Command carries in it as much as the words of it do import, then alſo doth the Promiſe: But, the Command doth not enjoyn onely a Uſing the Means that tend to ſuch a Duty, but the actual and perfect performance of the Duty it ſelf; therefore doth likewiſe the Promiſe. Beſides, the *Heart* and *Will* are One; And if the Law be written in the Will, then is the Will Compliant with what the Law Commands: To write it in the heart, is to make it Natural; and ſo is more than a Means, It is the *Thing it ſelf*. That Doctrine is hardly beſtead, and not much to be credited; which (for its ſupport) muſt put ſuch a Conſtruction on the higheſt and moſt abſolute Promiſes that God hath made, as would render them weak and fruitleſs Things. Where God hath abſolutely ſaid, That ſuch a thing *He will doe*; for Men to put in Conditions or Limitations, is to raze or interline a Record;

Deut. 10. 16. with 30. 6. *Ezek.* 36. 31. with *ch.* 36. 26.

Rev. 22. 18, 19.

cord; which is a *Felonious act:* And how H
will deal with thoſe who *adde-to*, or *take-fro*
the words of His Prophecy, you have record
in the laſt Chapter of His Book: (It's ill trifli
with Sacred things.) 4. A Phyſician that u
dertakes to cure a Man of his Phrenſie, and
keep him in his right mind; is not ſaid to ha
done his Work, or made-good his Word (wha
ever Means have been applyed to him,) if th
Patient continue his former diſtraction, or R
lapſe into it. 5. There is no need or Reaſo
why the Lord ſhould promiſe, or make ſhew
Promiſing, *More* than He intends to perform
(for, that would be as a broken Staffe;) O
Why He ſhould expreſs Himſelf in terms of
fuller or more *abſolute* Engagement, than mig
in all points conſiſt with His Wiſdom, Juſtic
Holineſs, *&c.* 6. Laſtly, The Objection is fu
ther excepted againſt and rejected, not one
as it makes Man the chief Agent in his own Sa
vation; but as denying That God doth any thi
more for them that are *Saved*, than for them th
periſh: If Men make themſelves to differ, t
Goſpel-deſign of *Magnifying Grace*, is daſh'd
once. 'And truly, 'tis matter both of wonderme
'and grief, to ſee how induſtriouſly witty ſome M
'are, to enervate the Promiſes of God; as if th
'could not accept of Salvation, unleſs their ow
'Wills may ſtand Partners with his Grace.

But, is it not ſaid, To him that hath ſhall
given? i. e. *He that uſes Common Gra*
well, ſhall have ſpecial?'

Anſ. 1. The well-uſing of *Common-Grace*, is a du
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hat lies upon all; but is no way Meriting, or Moving God to bestow the *special*: He is above ll humane Motives; and is not wrought-upon y them, as Men are: This is seen by *Paul*, whom *special Grace* took-hold-upon, even whiles n the heat of misusing that which is Common: There was no space of time between his *being a Persecutor*, and his *obtaining Mercy*. 2. What proportion is there (in value) between an handull of Clay and a Talent of Gold? Infinitely more is the disproportion between the Grace of *Faith*, and *all* that a Natural Man can do for e obtaining of it: *They that are in the flesh annot please God.* 3. VVhatsoever is not of aith, is Sin; but a Man's Sin cannot be a Moive for his Good: To plead your Improvements, to make your filthy Rags an Argument why God should accept you. Remember who it was, nd what Condition he was in, that proffer'd oney for the Gift of the Holy Ghost: Imrovements for *Faith*, is no better. 4. It would ot become the VVisdom, Power, or Grace of od, to build on a Foundation made-ready to is hand: He needs it not, nor will it sort with is Design; which is to have His Grace acknowdged the *Alpha* and *Omega* of Men's Salvation. itly, A *Will* to improve is as much from God the *Thing* to be Improved: A *Man can reeve nothing, except it be given him from above*: he *thing given*, and *power to receive* or imove it, are both from Thence: And things om Above are not *fetch'd down* by Men; but ey *Come-down* when and upon whom the *Faher of lights pleaseth.*

1 *Tim.* 1. 13. with *Acts* 9. 4.

Acts 8. 18. 19.

Joh. 3. 27.

Jam. 1. 17

Men are commanded to make them a New heart; which must imply an Ability so to do: For, how can it be Just to require things impossible? And that under so severe a penalty?

Ans. Whatever is implyed in the Command, such Allegations do surely imply, that the framers of them are much unacquainted with the Scriptures, or extreamly Rash in drawing Conclusions from them. There are Reasons enough and holy Ends which do justly warrant such Commands, without supposing those to whom they are given, Able *Now* to perform them: As,

1. Perhaps, the Lord speaks it *Ironically*; deriding their vain confidence, as *Elijah* did the
1 K. 18 27 Priests of *Baal*, when he bids them, *Cry aloud for he is a God:* Will you hence inferre, That *Baal* was a God? Or that Idols can shew things
Isa. 41.3. to come, because the Lord bids them do it, there by to evidence their godhead? Or, that *Adam* had advantaged himself by his Fall, because the
Gen. 3.22. *Lord* says, *The Man is become like One of us*. The like form of speech is sometime used concerning *Babylon*; (*Take Balm for her pain, if*
Jer. 51.8. with ch. 46. 7. *be she may be healed*;) even *then* when *His advice was to destroy her*. So here, as upbraiding those carnal *Jews* with their fond Opinion of *Self-sufficiency*, *Freedom of Will*, and *Power* to do great matters; *Make you a New heart, for why will ye dye? q. d.* You know that the End of these things is death; you pretend to an high pitch of Ability; That Men may be as Good as they will, and turn when they please; and yet you go on in an evil way: If ye can make you a New Heart, do it; Why will ye, by neglecting

so easie a matter, fall under a sentence of Death? 2. To let them know, God hath not lost *His Right of Commanding*, tho' Men have lost *their Power of Obeying*: Time was when they had it, and Power to keep it; But having lost it, God is not bound to restore it; nor unjust in punishing those neglects which arise from the want of it: It is Man's duty To *seek after God*, tho' it be a [*Peradventure*] whether they shall find him or Not. 3. Hereby to convince them, what was that One thing necessary; (to wit) the Change of the Heart; as without which, all labour is spent in vain upon them; (as in the Parable of the Sower.) The Root must be holy before the Fruit; Grapes will not grow upon Thorns; nor the Stony, Thorny, or High-way-ground, bring-forth to perfection: When *Ephraim* was Turned, then he Repented, and not afore. 4. That being convinced of the Necessity of such a Change, and finding their own Endeavours wholly ineffectual, (as *Paul* did;) They might see also, the Necessity of Free-Grace, and of the Divine Power, to do it for them; and so, have their Eyes turn'd off from themselves, and drawn thitherwards, even towards those Hills of Strength; which the Church had an eye to when they prayed, *Turn thou me and I shall be Turned.* 5. If the giving a Command from God, inferres in Men a Power to obey; then it will follow, That Men have Power to keep the whole Law; and that, without turning aside to the right hand or the left; and to make themselves holy as God Holy; (for *These* are Commanded.) But, That the Lord intends not such a Conclusion would be made upon His Command, appears

Acts 17. 27.

Luk. 18. 12--15.

Jer. 31.19

Rom. 7.8, 9.23.

Jer. 31.18

Deu. 5.32.

from the 17th *Jer.* v. 1, *The Sin of Judah is written with a pen of Iron, and with the point of a Diamond; Graven on the table of their heart*; *i. e.* So, as not to be blotted out by humane VVit or Strength: And therefore, 7. He tells them expresly, It is as impossible for them to make *Jer.* 13.23 themselves a New Heart, *as for the Ethiopian to change his Skin:* For, *who can bring a clean thing out of an unclean? They that Sanctifie themselves, and they that offer Swines flesh, shall both Isa.* 66.17 *be consumed together.*

Why then are Men enjoyn'd attendance on the Means, if there be so little in them?

Ans. If there were no other Reason or End, this were enough, *That God hath Commanded it: That* binds us to use the Means, tho' not the Means to effect the thing it is used for: Nor is the Means so much to be considered, as God's Institution and Appointment; Nor the use thereof to be Rested-on; but the Grace and Power of God giving influence thereto; VVho Himself is not bound to Means or Method: Ordinarily He is found in His own way; and out of it we are not to look for Him.

But, To what end is the Gospel preached in terms universal, and Universally to All, if some particular and determinate persons onely can Receive it?

Ans. The Counsel of God concerning Election is Secret: The Minister knows not who are the Objects of it; and therefore must Preach to All according to his Commission. The Lord deals in this, as in the Matter of Lots: *Saul* was for appoint

appointed to be King; yet all *Israel* must come together, and Lots must be cast on the whole Nation, as if the person were yet undesign'd. The falling of the Lot was wholly contingent, as to Men; Another might have been taken as well as he it fell upon: But, the Lord disposeth it, and casts it on the right person. So, touching the Gospel, It is sent to a place where (perhaps) but one, or very few Elect persons are, and those onely shall be taken by it; and yet it must be published to the whole City promiscuously: But, the Holy Ghost, *Who knoweth the deep things of God*, brings it to the heart of those for whom it is prepared, and there it fixeth: Which the Jaylor, *Lydia*, and other Examples make evident.

1 *Sam.* 9. 16. with 10.20,21.

1 *Sam.* 16. 5--10.

Pro. 16.33

Man is a Rational Creature, and accordingly to be proceeded with: But this way and manner of Conversion destroyes all Freedom of Will; and makes Conversion a Compulsory thing?

Anſ. The Will cannot be forced: The *Man* may be forced to *Act* against his Will; but not to *Will* against his Will: Or, He may *will* that to day, which yesterday he willed *not*: But this Change is so far from being an Infringement, that is rather an effect and demonstration of his Freedom. There be three sorts of Compulsion; Violent, Natural, and Rational. 1. *Violent*; when a Man is constrain'd to *do* that which his *Will* is opposite to: Thus the *Israelites* to serve the *Egyptians*, and to go into Captivity: So also *Paul* and other Saints are led captive to That they would not: By this kind of Compulsion it is, that Satan is cast out, (as is proved afore:) But,

Rom. 7.

the *Will*, in Conversion, comes not under this kind of Constraint, nor any thing like it. 2. There is a *Natural* Compulsion: Thus Men and other Creatures are compelled to Eat, Drink, Sleep, and breathe; there needs no violent hand to inforce it, nor Arguments to perswade to it; they do it by Instinct, which God hath endued them with, for their own Conservation: This is proper to the Soul Converted. 3. There is also a *Rational* Compulsion, (which is neareſt the Case in hand:) This is, when the Understanding and Judgment are *convinced* of the Goodness, Necessity, or Expediency of a thing; which before he judged *otherwise* of. For this, see the *Prodigal*'s Reasons Luk. 15 17. for returning to his Father, and the *Lepers* for 2 K. 7. 3, 4. going to the *Syrians* Camp: Their Reason told them, It was better to go where there was hope than tarry where there was None. See also the Arguments for the Saints living to Christ; *His* 2 Cor. 5. 14 *Love constrains them*; yet no breach of their liberty; albeit, that ere-while they were otherwise minded.

The first of these, (*viz.* That which is *violent*) our Doctrine hath nothing to do with. It is true There is a *Drawing* in Conversion; and there would be no Conversion without it; *No Man* Joh. 6. 44. *can come to Christ except he be drawn*: Which *Drawing* implies an *Averseness*, or (at least) *Disability*, in him that is *Drawn*; and consequently, a kind of *force*, or *extrinsecal Power* put-forth upon him. But let me say, It is *such Force*, as the enlightened Soul most gladly subjects it self unto; and would not be from under the Power and blessed Influence of it, for a World

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Let it therefore be obſerv'd, *How* the Father draws; It is in the moſt genuine and kindly way that can be conceiv'd; He draws by *Teaching*: *Joh.* 6 45. Not as *Gideon* taught the Men of *Succoth*; Nor *Judg.* 8. 16 as the Task-Maſters drew the People to their *Exo.* 5. 16. burdens: But as *Jacob* was drawn into *Egypt*; who need not be *forced* to diſlodge and remove his Tent, when he found himſelf ſurrounded with Famine, and heard there was Corn in *Egypt*; That *Gen.* 45. the King had ſent VVagons for him, and Proviſions for the way; telling him withall, That the Good of all the Land was before him: Eſpecially conſidering, that his beloved *Joſeph* was there alive, and in greateſt Honour, ready to Receive him. In like manner, When the Soul hath a ſight of the Holineſs of God, and of its own Vileneſs; Of the Purity, Streightneſs, and juſt ſeverity of the Law; With its own Uncleanneſs, Crookedneſs, Guiltineſs, and Diſability to bear the Vengeance of it: That, in God alone is all its Bleſſedneſs; and that yet it cannot poſſibly come at him, but as dry'd Stubble to a Devouring flame: And yet agen, If he comes not, he dyes in the place where he is, and muſt dwell with Everlaſting Burnings; And withall hears of a *Mediatour* who caſts-out None that come to Him; and by whom he may come to God both ſafely and acceptably; There will need no violent hand on the Will; Even *love to Himſelf will make the Soul Wings*.

There is (indeed) a violent (or rather, Almighty) Reſtraint and Caſting-out of him that did uſurp upon the Will and pervert it, by deluding the Underſtanding with falſe Gloſſes and carnal

Reasonings; which being dispelled by the true Light's shining, the Will falls-in with it, and follows with perfect freedom. Christ offer'd no violence to the *Man*, when he cast-out the Legion; but thereby restor'd him to his proper freedom; *Luk.* 8.35. For, we presently find him *at Jesus feet cloathed and in his right Mind*; desiring *Now* to dwell with Him, the sight of whom (before) was a torment to him. 'Here, no man will say, the 'Patient was *wrong'd*, tho' his Will was *cross'd*; 'if any do, there's cause to enquire, VVhether 'himself be yet in his right Mind.

The Understanding (when the Faculties are put in order by Renovation) is the spirit of the VVill; which therefore looks and goes the same way as *Ezek.* 1. 19. of Course, (as the wheels did after the living-Creatures) without any forreign or violent Constraint: It hath *Now* a Spring within it, by which *Eph.* 4.23. it is moved and guided (it self being also renewed and sanctified) according to this renewed Light: As a Needle that is rightly touch'd, needs not be forc'd to look towards the Pole; It will do it by *Mat.* 6.22 Sympathy: *If the eye be single, the whole Body is full of light.*

But suppose the thing objected to be true; (namely, That in Conversion, the VVill suffereth violence;) It no way deserves to be styled *Cruel* or *Tyrannical*, as some (extreamly tender in Nature's Concerns) do presume to speak; Nor (indeed) to be complained of, in the least; Since the tendency and issue thereof is an Infinite good. 'VVhat Father would not cross the will of his 'Child, rather than see him destroy'd by his fol-'hardiness? Shall Parents (as it were) force their 'Chil-

'Children's will for their good; and be blameless? 'and shall not much more the Father of spirits, that 'we may live? VVas it not a Mercy to *Jeremy*, That *the Word of the Lord was as fire in his bones, that he could not forbear speaking*; rather than be confounded for holding his peace? How much better is it to enter into Life halt or maymed, than go into Hell with a whole skin! I hope, there is none so much besides themselves as to judge otherwise of it; Or complain of their being compell'd to go to Heaven, tho' it were by a VVhirle-wind and Chariot of fire. At *first*, (I grant) 'tis pure Necessity drives to Christ; but *Afterwards*, His personal Excellency and Lovelinesss constrain to abide with Him; (A Sweet and Blessed Compulsion!) And now you would not leave Him agen, although the first Necessity of your going to Him were quite at an end. But still we say (as before) That the VVill is not violated, but changed; and that in a due and orderly way, by being made subject to an enlightened Understanding; 'Than which there is nothing more pleasant and Natural to it.

Now, as touching Inferences upon this Doctrine, I reduce them to two sorts: 1. *Cautionary*, to prevent the Misusing so Great a Truth: 2. *Directive*, to draw-forth some of the spirits of it into practice: And of these, Intermixedly and Briefly, though capable of much enlargement.

In General; Take notice, That the scope, and design of the Doctrine, is not to foster remissness in Duty; Nor to countenance a stupid or carnal quiet: But, to set-forth the Fulness, Freeness, and Prevalent Efficacy of Divine Grace; with the Creature's Nothingness (as to any considerable Act)

Act in this Matter. More particularly:

Inf. 1. I. Presume not your self Interessed in the Promise of Eternal Life, untill you find in your self those necessary evidential qualifications of Faith and Regeneration: Or at least, a truly earnest and restless pursuit after them; *I will not let Thee go except Thou bless me.* Gen. 32. 26.

Inf. 2. II. Let not the means be despised, because of themselves not Sufficient to save: Where the means are, the Lord expects that men should use them; and we read not of any saved without, where they might be had.

Inf. 3. III. Let no man sit still in the wilful or careless neglect of his duty; pretending, that if Elected he shall surely be Saved; if not, all he can do will not help him: Such a disposition argues a great height of Pride or Sullenness of spirit, and Enmity against God: Fly from it as from Hell; It is truly that Death which Hell follows after. As on the contrary, ye can hardly have a more hopeful symptome of your state, than a serious attendance upon God in His way. And in seeking to know your Election, begin at the Right End; Give all diligence to make your Calling sure; and the certainty of your Election will fall-in upon it.

Inf. 4. IV. Take notice, from the Import and Tenor of the Contrary Doctrine, what standing need and usefulness there is of those often repeated Cautions, To *Try the Spirits*, *Search the Scriptures*, *Take heed how you hear*, and Not to be led by *fair shews in the flesh*: The more smooth and pleasing Notions are to the carnal Ear, the more to be suspected, and throughly examin'd before they pass. Let the drift of the Law and Testimony determine the Question; and that will tell you, Those Doctrines

ſtrines are not to be held guiltleſs, that cry up that Excellent Creature *Man*; with the ſtrength and capacity of Natural Reaſon; the ſufficiency of Free-will-Grace; Power of improvement, (and truly I know not what; For they are not after the pattern of wholſom words;) making *Theſe* the great hinge whereon the deſign (that glorious Deſign) of Grace in Election, the Mediation of Chriſt, and the Holy Ghoſt's Operations, muſt all hang and move; yea, be fruſtrate too, and come to nothing; except the Reaſon of Man will dethrone it ſelf, and ſubmit to that which it reckons Fooliſhneſs. Remember, that *Godlineſs is a Myſtery*, and a great one; (it's a *Spiritual* Myſtery) which it could not be ſaid to be, if Reaſon could comprehend it. With all your care and circumſpection fly from that dangerous quick-ſand, which the *Jews* ſunk into and periſhed; and how many, in our days, are in danger of it! It hath ſlain its Thouſands for others ſingle Tens. 'As Preventive of this, I would put in a three-'fold Memorial.

1 *Tim.* 3. 16.

Ro. 9. 31, 32.

'1. That there is a Specific difference between '*Moral* Virtues and *Divine*; (or Holineſs of 'Truth.) True Holineſs has all Morality in it; 'but all that is called Moral, may be without Ho-'lineſs, nor will ever riſe to it; Sublimation does 'not vary the kind; Holineſs muſt have a Root of 'its own. He that beſt knew the Nature of things, 'and what may be made of them, affirms it as ir-'rational to think otherwiſe, as to expect Figgs 'from Thiſtles. That they proceed from ſeveral 'Heads, appears from their ſeveral Ends: What 'riſes from the Divine Nature, Directs its courſe 'towards God, and ceaſes not untill it arrive at Him;

Mat. 7. 16 18.

'Him; and what riſes in ſelf, terminates there:
'(as a Circle, where ever it begins, there it ends;
'fetch it never ſo fair a Compaſs.) *Paul* was a
'Moraliſt of no Ordinary ſize; his often quoting
'it, ſhews the eſteem he once had of it: but, *when*
'*it pleaſed God to reveal His Son in him*, he counts
'it *all* but *dung*; (which he would not have done,
'had the New Creature ſprung out of the Old.)
'But, thus far he was (when he knew better
'things) from his former fondneſs, and ſo ſhall
'we. Think not (therefore) to find in your
'ſelves the Materials of Goſpel-Holineſs; or to
'raiſe them out of the duſt of your Natural en-
'dowments: Which, though of good uſe in their
Mat. 12. 'place; will not bear of the right kind, till headed
33. with 'by the *ingrafted Word*. He that thinks to draw
Jam. 1.21 'Saving Graces out of Natural Principles, but
'ſpins out his Bowels to die in his own web.

2. You may not think to obtain ſpecial Grace, upon your Improvement of that which is Common: He that does, builds on a wrong Foundation, and is yet under a Covenant of works; un-
Gal. 3.10. der which no Man was ever Saved, nor ſhall be. This was the Caſe with thoſe *who followed after*
Ro. 9. 31. *the Law of Righteouſneſs, and did not attain to*
32. *it*: What was it that hindred? *They ſought it (as it were) by the works of the Law*: And yet the Gentiles, *who ſought it not, attain'd it*. Where Note (by the way) That thoſe who do *not at all* ſeek after Righteouſneſs and Life, are in as likely a way to ſpeed, as thoſe who ſeek it *unduly*; that is, by works of their own. In vain is Salvation looked-for from the Hills of Natural freedom, Free-will-Grace, Humane Improvements, or what ever elſe is of higheſt eſteem with Men:

None

None in such danger of being broke off, (that is, of losing *That* they profess and seem to have,) as Those who are *high-minded*, who stand on their terms, and will not yield without taking their baggage with them: It was the very same with those Carnal *Jews*, *We have Abraham to our Father, Were never in bondage to any Man*: And, *Are We also Blind?* If thy Carnal heart have been hankering that way, and now brought off, Bless the Lord for it; Remember the danger thou hast escap'd, and come no-more *There*: And bear in thy heart (as a frontlet between thine eyes) that good word recorded in *Jeremy*, which shews the danger of making *Flesh thine Arm*, and the blessedness of *Trusting onely* in the LORD. Jer. 17. 5, 6, 7.

And this (I truly think) is the cause that some, who have made a fair profession, do fall-off and wither; they make the Promises of Grace *Conditional*, and the efficacy of them to depend on their free-will's dispose, and treat them accordingly: Such Faith is but of Humane extract; it is of *Men*, and therefore it comes to nought; whereas *if it were of God, it could not be overthrown.*

3. That *Humane* wisdom is no competent Judge in this matter: Ye may as well try Metals on a Brick-bat, or judge of Colours by moon-light, as of Spiritual things by Natural Reason; they are *above* it, though not contrary to it: Nor will the clearness of light *without*, help in this case; high-noon and midnight are both alike to one that was born blind; the light of the Sun, if seven-fold, would but more dazle the sight that is not adapted for it. Divine things are not visible but by an Organ suitably dispos'd; In the want

'want of which, the Scripture it self is too-of
'perverted; and the letter of it set up to oblite-
'rate its meaning. The very Disciples of Chri
'knew not the Scriptures, but as He *opened thei*
1 *John* 5. 'Understanding, and shone into it: And enable
20. 'by *this*, they looked-upon and handled the wor
*Joh.*20 9. 'of Life as *such*; *they beheld His Glory, the Glor*
Luke 24. 'as *of the onely begotten Son of the Father*; whe
45.
1 *Joh.*1.1. 'at the same time, the Learned Scribes with al
Joh. 1.14. 'their Moral and Literal Endowments, saw no
*ch.*7.12. 'such thing; but counted Him a *Deceiver* and on
& 20. 'possest. *The things of God knoweth no Man, but*
*ch.*10.20. 'the Spirit of God, and he to whom the *Spiri*
1 *Cor.* 1. 'will Reveal them: *But, the* [*Natural*] *Ma*
18, 19. '(whiles such) *receiveth not the things of the*
*ch.*2.8.11 'Spirit; *they are* [*Fooliſhneſs*] *to him*; *neither*
Hab. 1.5. '[*can*] *he know them, becauſe they are* [*Spi-*
1 *Cor.* 2. 'ritually] *diſcern'd*, and not otherwiſe. *But*
14, 15. 'he that is Spiritual (endued with Power from
Luke 24. 'on high) *Judgeth all things*; *yet he himſelf is*
49. 'Judged of no Man; No unſpiritual Man under-
'ſtands him, nor his Principles; It's a *new Name*
*Rev.*2.17 'which no Man knows but he that hath it. Hence
'they are called *Unintelligible* Notions; and *what*
*Act.*17.18 'will this Babler ſay? when he Preached Jeſus, and
'the Reſurrection of the Dead. And for this
'cauſe, the Apoſtle ſtill prays for thoſe he writes
*Eph.*1.17, 'unto, *That God would give them the Spirit of*
18. 'Wiſdom and Revelation; *and enlighten the Eyes*
'of their Understanding: (Where note, that
ver. 19. 'one of the great things they were to diſcern, was,
'The *Exceeding greatneſs of the Divine Power*
'put-forth in them that believe.) And, that *they*
Phil. 1.9, 'might abound in knowledge, and in all Judgment;
10. 'and this, *that they might approve things that are*
Col. 1.9.

'Excel-

Excellent; (or try things that differ, as the Margin hath it.) So, for the *Colloſſians*; *He ceaſed not to Pray for them, that they might be filled with the knowledge of His Will, in all Wiſdom and* [*Spiritual*] *Underſtanding.* Which Scriptures plainly import, that there is not in *every* Man this knowledge; nor yet enough in the *beſt*: for, why ſhould he Pray ſo ſolemnly for that which is *Common*, or eaſily attain'd? So then, *Wiſdom* is the Principal thing, and it muſt be Wiſdom from *Above*, without which the mind is not good, nor capable of right Judgment, however garniſhed with Humane Habiliments: But, indued with *this*, thoſe other will be Serviceable Handmaids; If the Eye be ſingle, the whole Body ſhall be full of Light. It is true, Thoſe *leſſer* lights may ſerve to Rule the Night, (which they were made for) but when the Day-ſtar is up, they vaniſh; then the Wild Beaſts lie down in their Dens, and Man goes forth to his work. Therefore *get Wiſdom, and with all thy getting get Underſtanding:* It's a *Well-ſpring of Life to him that hath it*; The Image of God, and Eternal Life begin here. The firſt ſtep towards it, is your ſenſe of its want; *He that thinks he knows any thing, knows nothing yet as he ought to know*: the more ye know in Truth, the deeper ſenſe ſhall ye have of your ſcanty attainments. *He that will be Wiſe, let him become a Fool* (in his own ſight) *that he may be Wiſe.* Whom God will *teach Knowledge, and make to Underſtand Doctrine*; *He weans from the Milk, and draws from the breaſts*, of their Mother-wit, and Carnal Underſtanding. Your next ſtep is, To ſeek Wiſdom where 'tis to be had,

Pſal. 104. 22.

Prov. 4.7. *ch.* 16.22 *Joh.* 17.3. *Eph.* 3.23. *Col.* 3.10. 1 *Cor.* 8.2.

ch. 3.18.

Iſa. 28.9.

'*viz.*

Jam. 1.5. 'viz. at the Fountain head, *the Father of Light*.
'He that thinks to obtain of himself, (a Phras
'too much in use with some) goes to a wron
'Door; and is but as likely to speed, as a Begga
'that asketh an Alms of himself: And hence it is
'that in so many seekers, so few that find. Whe
'*Solomon* (from a sense of his Childhood in know
'ledge) sought Wisdom of God, he obtain'd
'when of himself, (though better stock'd tha
'before) he fail'd: *I said, I will be wise, but it*
Eccl 7.23. '*was far from me.* (He seemed (at this turn
Pro. 28.26 'to be of the Free-will perswasion; and he spe
'accordingly.) He therefore puts upon thi
'course a mark of Ignominy; *He that trusteth*
'*his own Heart, is a Fool.* I wish it may not b
'said to any among us, *Thy Wisdom and thy Know*
Isa. 47.10. '*ledge It hath perverted thee.* And having once go
Lev. 6.13. 'this Spiritual Faculty, preserve it like Fire upo
Joh. 7.17. 'the Altar, let it never go-out. And for you
2 Pet. 1. '*growth* in it, live-up to what you know; *He tha*
5--8. '*will do His Will, shall know of His Doctrine.*

Inf. 5. V. If the *Divine* Power be so Absolutely Ne
cessary, then rest not on Means or Ministry, though
the best: Use them as Means, but still have you
Eye towards that Power and Grace which alon
can make them Effectual. *Elisha* smote the Wa
2 King. 2. 14. ters with *Elijah*'s Cloak; but, it was the [*God*]
of *Elijah* that parted them hither and thither, t
make a way over. *Men* rolled the stone from
Joh. 11.41, 43. *Lazarus* his Grave; but [*Christ*] was He who
brought *Lazarus* forth. Our Duty is, to mind
our Duty, and to have our Faith in God, as the
Principal part of it; For, He it is, who is both
the *Maker* of our Plaister, and the *Layer* of it on
who also doth influence and manage it for us, from
fir

first to last; He is both *Author* and *Finisher*; *It is God that worketh all in all.* 1 Cor. 12. 6.

'VI. In looking o'r the several parts of this *great* work, and Parties concern'd about it; Let not the Grace of Jesus Christ be over-look'd; nor let it be lightly consider'd, How little (indeed less than nothing) that you or I have done to induce or help it on. See how manifestly our Lord and Redeemer approves Himself the good Shepherd: He is not satisfied to send His Servants, but He goes Himself; and such is His care and love to our Souls, that He leaves no place unsearch'd; Ranges the Bryars and Thickets; balks neither Mountains nor Valleys; No, not the Valley of the shadow of Death; (Nay, *There* He's most likely to speed) and Rests Him not till He have found. He doth (as it were) forget the Ninety and Nine of His very Sheep, that are already brought-in, (yet so, as not to leave them without a good Guardian;) and all to fetch in a stragler. Which having found, He doth not yet think it found, till He have it at home in the *Fold*. It is not enough to Him to Move, Argue, Perswade, Threaten; and if they will not comply, let them take their course, and feed on the Fruit of their doings; (His Mercies are not like our free-will Mercies to our selves.) To see them but deeplier plunged by all He hath done for them, would not be to see of the Travel of His Soul, and be satisfied. But, if all this will not do, (and He knows it will not) He apprehends His lost Sheep, (as He did *Manasseh* and *Paul*, or as an Officer does a Fugitive) lays it on His shoulders, and brings it home; which plainly shews the Sheep's averseness to return: *Inf.* 6.

'For, if it would either *lead* or *drive*, the Shep
'herd would not trouble Himself to bear it on Hi
'back. O That the Love and Faithfulness o
'Christ might have its weight on our Hearts, t
'Love Him highly, and our selves onely for Hi
'sake; who saves us (at first) against our wills
'in saving us from our self-willedness; and so
'making us willing to be saved!

Inf. 7. VII. If all that pertains to Salvation, be give
in Right of Election; Then let every Soul tha
seeks for Spiritual Gifts, and would be sure t
speed, apply himself to *Electing love*; and let a
your thankfulness for all that you have or hop
for, be referred to that love: For, *That* is th
Rock out of which they are hewen; the Fountai
and Spring from whence they proceed. See th
Bounty and Nobleness of it! Electing love n
onely provides your *Home*, but sends you *Wagon*
and *Provision* for the *Way*: Regard not *your Stuff*
(whatever you have of *your own*, be it good, o
be it bad;) For, *the good of all the Land is your*
*Ps.*25.11. Make mention of nothing that is properly *Thin*
Rom. 7. except the *Greatness of thy sins*, (as *David*;) Th
*Jer.*1.6. power of Indwelling Corruption, (as *Paul*;) Th
*Ro.*4 21. Unability to Serve Him, (as *Joshua* and *Jeremy*:
that, without Faith thou canst not please God, No
give Glory to Him: That without Holiness tho
canst not shew-forth His Virtues, nor answer th
End for which He hath Chosen thee: And (finall
that thou canst be Sanctified by *that* Will onely
*Heb.*10.9, 10. which Wills thy Sanctification.

When *Moses* would prevail for the Gracio
presence of God with that People, what does h
Exod. 33. 3, 16. plead for it? *Remember* (says he) *this Nati*
is Thy People; And *Wherein shall it be known, th*

and Thy People have found Grace in Thy ſight? Deut. 15.
it not in this, That Thou goeſt with us? Here you 15.
e, he makes *God's preſence with them*, an Evi-
ence of His having *Choſen* them; And from His
hooſing them, He draws an Argument Why He
ould be *with* them. *Moſes* durſt not ſay, *They*
e a People that keep thy Commands; *They are*
erſons of a very honeſt ingenuous diſpoſition, (as
me ſpeak) A *Tractable* ſort of Men, *that have*
mplied with Thee, and better Improved Thy Fa-
ours than their Neighbours have done; There-
re Own them, and Go with them: No, but
onſider (*I pray thee*) *that they are thy People*;
hou haſt Choſen them above all People; and there-
re deal with them above the rate of Thy dealing
ith other men.

In like manner, Having received any ſpecial
avour from God; Sacrifice not to your better
eſervings; but as *Daniel*, (who, though a man
f great Wiſdom, yet ſays he) *This Secret is not* Dan. 2. 30.
evealed to me for any Wiſdom that I have more
than any living. Thus alſo, we find *David* de-
orting himſelf, when *Nathan* brought him that
racious meſſage from God how great things He
ould do for him and for his Houſe; what does
David put it upon? *Thou Lord God knoweſt thy*
ervant: i. e. Thou knoweſt, that I have done
othing which might move Thee to this Munifi-
ent bounty: *But for thy Word's ſake, and accord-* 2 Sam. 7.
g to thine own heart, Thou haſt done all theſe 20, 21.
reat things: This is the voice of the Man after
od's own heart.

Again, Suppoſe you have done any ſignal Ser-
ice for God; Retire into ſelf abaſement, and
agnifie God that He was pleaſed to vouchſafe

you that honour: Thus also did *David*; when setting his affection to the House of God, he had gathered that huge incredible Mass of Treasure for the building of it: He wonders not so much at his having gotten it, (though that might well be wondred at;) as that he had an heart so freely to Devote it to that Sacred use; *Who am I*, (says he) *and what is my People, that we should be able to offer thus willingly! For, all things are of Thee.* He acknowledgeth their *Willingness to offer*, to be as much of God, as the *Offering it self*. And *Paul*, having laboured more abundantly than all the Apostles, puts from himself the honour of it; *Not I, but the Grace of God that was with Me.*

1 Chr. 29. 14.

1 Cor. 15. 10.

Three or four Things (in seeking for spiritual blessings) be sure to keep still in your mind.

1. That you must be Nothing in your self: *New Wine* is not for *Old Bottles*; the Bottles must first be *undone*, and made-up *Anew*; or else, *the wine will be spilt, and the Bottles perish.* All your imaginary Righteousness, Wisdom, Strength &c. must be parted from you; and 'tis as necessary, as to leave your *Made*-ground, and build on the *firm* Rock.

Mat. 9. 17.

2. That Spiritual Blessings are a *Gift*, and will not admit of any Plea which may *seem* to make them *Wages*. *Lazarus* loved Christ: yet would not his Sisters use that as their Argument; but *Lord, he whom [Thou] lovest, is sick*, Joh. 11. 3. What the Scriptures hold-forth as a Motive with God, *That* you may plead and that's His Name. And indeed nothing else is pleadable at the Throne of Grace. Esteem not your self the better for what you may carry with you; Think not to be accepted because of your *Present*: It is not your

Money

Money, nor your *double* Money in your hand, that will fetch you Corn from *Above*, (tho' it may from *Egypt*:) Silver and Gold, Works and VVorthineſs, are of no value at the Mint of Free-Grace: But, *There* it is, and *Thence* ye muſt have whatever may render you welcom at the Court of Heaven. *Iſa.* 55 1. *Joh.* 7. 37.

3. Be not over-ſolicitous how you ſhall ſpeed; Nor think you ſhall fare the worſe for coming in ſo *tatter'd* and *pitiful* a Condition: Free Grace is Compaſſionate, Rich, Bountiful: You are not the leſs welcom becauſe you bring Nothing: The *beſt qualification* is to find your ſelf *ill-qualified*, Empty, Hungry, Poor, Naked, Blind, Miſerable. Electing-love hath provided Enough, and *More*: Not Bread and VVater onely, (though *theſe* are very welcom to an hungring and thirſty Soul;) but *Wine* and *Milk*, *Wine on the lees*, *A feaſt of fat things*: Not *Aprons* made of *Fig-leaves*, or *Coats of Beaſts-skins*; but *Long Robes of Linen fine and white*: Not Money made of Leather, or baſe Mettal, (that would burthen One to carry a Month's Proviſion of it;) But *Gold*; and of That the *fineſt*, and *tryed in the fire*; which hath nothing of Droſs or Cankering Ruſt adhering to it. And if thou have but *little*, look on that *little* as an *Earneſt* of *More*; *To him that hath ſhall be given*: Altho' thou be but *ſmoaking flax*, *He will not quench thee*. But to make *ſure* this important work; *Iſa.* 25. 6. *Rev.* 19. 8. *Rev.* 3. 18. *Iſa.* 42. 3.

4. Be ſure you leave not Out your Mediator, the Lord *Jeſus Chriſt*: Electing Love doth All in Him, and ſo muſt you: Ask all in His Name, and then ſay, *Lord, He is worthy for whoſe ſake Thou ſhouldeſt doe this!* And withall, take heed of

Patch-

Patching; Joyn not Law and Grace together, lest the Rend be made worse: The Righteousness wherein you must appear before God, is not made-up of divers sorts and pieces, partly His and partly your Own: but a Seamless Vesture, wrought throughout of *one kind of substance*, and *by One hand*: In *this* you may approach with boldness, and touch the top of the Golden Scepter.

Inf. 6. VI. Having so Firm and Impregnable a Rock to Found your Faith upon, why should the greatest of Difficulties, even the power of innate Corruption, discourage any Soul from casting it self upon Electing Love, as that which is perfectly able, and the very design of it, is, to *subdue* Iniquity, as well as to *pardon* it? It chose us not *Eph.* 1.4. because we *were* or *would be* Holy, but *That we might be* so; And to that End, undertakes the *whole* of our work for us. It is between us and Sin, as it was between *Israel* and the *Canaanites*; Untill the Lord began to drive, they did not stirr; they were *Gyants*, too big for *Grass-hoppers* to deal-with; had Iron Charets, and Cities walled up to Heaven; And yet, that Company of *Grass-hoppers* turn'd them out; And this, because the Lord who gave them that Land, was in the head *Psal.* 44. 2, & 3. of them; He went before them, and cut-out their way for them: While He drove, they were *Exod.* 23. 28. driven; when He ceased, the work stood still; nay, His own People were Routed and put to the worse. And we shall find both *Moses* and *Joshua* still using Arguments fetch'd from the *Covenant* that God had made with them by which alwayes they were supported. Let us do likewise. Make Election our *All*; Our Bread, Water, Munition of Rocks, and what ever else we can

suppose

suppose to want: Here we are sure of Supply and Safety; It's a Tower that's *really* walled up to Heaven; a Never-to-be-emptied Cloud of *Manah*; and a *Jacob's Well* that is never dry: 'Tis deep indeed, and you have nothing to draw-with; yet be not disheartned; Stay by it, and the VVell it self shall Rise-up to you, rather than you shall want. *Numb.* 21 17.

VII. Having done all you can, and in the midst of your doing, *Walk humbly*, as living on Another's Bounty: Assume not to your self, but ascribe the whole of your Salvation, and of all the Conducements thereto, to Electing Grace; and hang-on that Root alone: Even Faith it self, as it is the Believers Act, is not to be rested in, nor to share in this Glory: VVe may say of Faith, as he to *Felix*, *By thee we enjoy much quietness*; (but the Honour thereof chiefly belong'd to *Cæsar* who gave them that Governour:) Give unto Faith its *due*; *Accept alwayes, and in all places, the benefits you have by it, with all thankfulness*: For, it does you many good Offices, and you cannot live without it; Onely *in the Throne let Grace be above it*; For, That's the *Potentate* which puts Faith in that Capacity, and maintains it there; and the truth is, true Faith is best contented with its own place. To this End the Lord tells His People, It was not *their* Sword, nor *their* Bow that drove-out their Enemies: But, (say some) It was the Sword and Bow which God put into their hands, and which they Manfully employed? No, God will not have Men arrogate so much to themselves; but to acknowledge, *It is God that subdues our enemies under us*. The People with Gideon He reckons *too many* to give the *Midianites*; *Inf.* 7. *Acts* 24. 2, 3. *Ps.* 60. 12. *Judg.* 7. 2.

nites into their hands, *Lest they should Vaunt themselves against Him.* Faith and other Graces are Mighty onely *through God*: As they are His *Workmanship*, so 'tis He onely can keep them *Going* (as a Watch or other Engine cannot wind-up itself.) To frame a *Perpetual* Motion, no Man hath ever attain'd; No, not in trifling Matters. As thou hadst no hand in changing thy Heart at first; so neither, of thy self, in carrying-on the
*Gal.*2.8. work afterwards; All our Sufficiency is of God:
Col. 1.29. Even all the Strivings of the Saints are *according to the Workings of God in them.* 'Tis true indeed, That a good Tree will bring-forth good Fruit; but not without *Sun, Ayr, Dew,* and other Heavenly Influences; For, if separate from these, the Tree it self will die: So, without a *continual*
*Cant.*4.16 Communication of Virtue from *Above*, the New Creature can neither *Act* nor *Live.* Depend therefore on that *Radical* Grace (*i. e.* On *the God of all Grace,*) for Preserving and Actuating the Grace He hath given you. Rest not in
*Gal.*4 9. this, That you know God, but rather, That *you are known of God.*

I shall close this Head, as *John* the Apostle doth his first Epistle; where having asserted the Divinity of Christ, he presently subjoyns, *Little*
1 *Joh.* 5. 21. *Children keep your selves from Idols:* So say we of *Electing Love*; (which was indeed the Root and Cause of Christ Himself as Mediatour;) What-ever you lean upon *besides* and *without respect to That*, you make an Idol of it.

Of Perse-

OF PERSEVERANCE; OR *The certain and Effectual Progress of* ELECTION.

FOR the firmer support and comfort of Believers, notwithstanding the present weakness of their Faith; As also, to allure and bring-in Others, who are hankering about the Door, or yet in the High-ways and Hedges; It hath pleased the Holy and only Wise God, to indulge us with plain and positive assurance of the certain continuance and going-on, of *All* who have *once* believed and received the Grace of God in truth; Albeit, that many concern'd in this Assurance, attain not to it. That Faith and Holiness do inseparably follow Election, is shewn afore: Our business now is to shew, that Faith and Holiness are of an abiding Nature, and shall never be lost: And this is *that* we call PERSEVERANCE: Which being the *Crown* and *Glory* of all the former Points, and that as secures to us the Comforts arising thence; being also as much impugned as any of Those: the Proof and Confirmation thereof is apparently necessary, and tending to profit: And I trust, it shall not only appear, that

the Doctrine is *True*; but alſo repleat with Arguments promotive of Holineſs; by which the contrary Opinion will beſt be contradicted: For, ſo it is, in the Wiſdom of God, that every Truth has *that* in it, as properly tends to its own Defence and Eſtabliſhment. It's the property of Men truly wiſe, to enterpriſe only attainable things, and things worthy their Wiſdom; as alſo, ſo to frame and module the *Means*, as not to miſs their intent: Much more muſt it become, and be incumbent upon Him who is Wiſdom it ſelf, ſo to do. If then, the Ultimate End of all things be the Glory of God; and the ſecond Great End, the Salvation of His Choſen; It may well be concluded, that the propereſt means for attainment, are pitched upon; and thoſe, ſuch as will compaſs his End. Hence alſo, we may be ſatisfied, that all intermediate Occurrences, (however improper in their own Nature, and *caſual* to us,) were all fore-appointed of God, and that by a Decree moſt wiſe and fixed; and conſequently, are and ſhall be ſo diſpenſed, as not to hinder, but help-on, and bring-about, the thing principally deſign'd; which therefore ſhall not (*cannot*) miſ-
a *Cor.* 2. 17. carry, nor be *finally* diſturbed. However, therefore, Men of corrupt minds may ſtumble at the Word, change the Truth of God into a Lye, and turn His Grace into Laſciviouſneſs; and ſome others, (not of deſign but) by miſtake, and unacquaintedneſs with the true ſtate of the Queſtion; may diſapprove and object againſt it: Yet may not the Truth be diſcarded, nor its Friends ſhy to own it; But ſtrive the more induſtriouſly

strioufly, by their Sobriety, Meekneſs, Holi-ſs, and all good Fruits, to make the World now, that *to the Pure all things are pure*; whiles nother Men (through the impurity of their own pirits) all things are defiled, and turned into m; And in particular, that the Doctrine of God's unchangeable Love to His Choſen, and heir Endleſs abiding therein, is no way an In-t or Incouragement to ſin, or Remiſneſs in Du-; but the Powerfulleſt Strengthener againſt A-poſtacy, and moſt Effectual Quickner to Goſpel-Obedience.

As touching this Doctrine, the ſubſtance of what I intend, is reduced into this Propoſiti-on: *Viz.*

That all and every one of God's Elect, being once Regenerate and Believing; are and ſhall invincibly be carried-on, to the perfect obtainment of Bleſſedneſs and Glory. Prop.

Towards the Evidencing of this Truth:

1. Let us take-in things of a *lower* conſiderati-on, than that of Eternal Salvation; and ſee, how thoſe Perſons (formerly inſtanced) being deſtin ed of God to Eminent ſervice in the World, were carried thorow, and that compleatly, to the end of their work; notwithſtanding the greateſt difficul-ties and natural impoſſibilities, that ſtood in their way to impede it. By which will appear the ſure *effect* of God's Purpoſes, even in the midſt of all intervenient Obſtructions; and will con-tribute (not a little) to illuſtrate the Truth in hand.

1. I begin with *Abraham*'s Seed: In *Gen.* 12.7. The Land of *Canaan* is given them by Promiſe: *Iſaac*, in whom this Seed ſhould be called, was not yet born; nor yet, until both his Parents were paſt Age. To help this, the Lord
Gen. 18.11. brings-back the Sun many degrees; makes it a new Spring-time with them, and gives them *I-*
chap. 25.21 *ſaac*. When *Iſaac* was Married, his Wife proves
verſe 23. barren: After twenty years waiting, the Lord (in Anſwer to Prayer) gives her Conception. Now, two Children they had; the Elder of which the Lord rejects; and the other (to whom the Promiſe belong'd) in danger every day to be kill'd by his Brother; and ſo, the Line of the
chap. 27.41 Promiſe in danger of failing. *Jacob*, to ſave his
chap. 28.2. life, flies to *Padan-Aram*; there *Laban* deals hard-
chap. 31.41 ly with him; and when he made homewards,
v. 23, & 24. follows him with evil intent: But, the Lord in a Dream takes him off. No ſooner is he eſcap'd
chap. 32.6. from him, but *Eſau* comes againſt him with four hundred Men, full-bent to revenge the Old Grudge: The Lord turns his heart in a moment,
chap 33.4. and melts him into Brotherly Affection; that
v. 12. inſtead of deſtroying *Jacob*, he proffers himſelf to be his Guard and Convoy. When *Simeon* and *Levi* had ſo highly provoked the *Canaanites*, that
chap. 34 25. it was a Thouſand to One but they would come
chap. 35.5. and cut off *Jacob*'s Family at once; the Lord cauſes a terrour to fall upon them, that they do not ſo much as look after them. When a ſeven
chap 37.28 years Famine was coming on the Land; (likely
with enough to eat up poor *Jacob* and his houſe) the
chap. 41 54 Lord, by a ſtrange Providence, ſends an Harbinger to make proviſion for them in *Egypt*. When

oppreſs

oppreſt by the *Egyptians*, and all means uſed to deſtroy them; and that both with Craft and Cruelty; the Lord ſo orders the Matter, that the more they were oppreſſed, the faſter they grew; and by an high hand brings them out at laſt. *Exod.* 1. 12.

In the Wilderneſs, they carry themſelves as unworthily towards God, as ever People did; doing all that in them lay to cut off the Intail of that good Land, by their unbelief, and daily repeated Rebellions; inſomuch that the Lord threatens to diſpoſſeſs them: But, for his Promiſe ſake made with *Abraham*, withdraws his hand, and ſpares them.

I might inſtance alſo, the great ſtreights and dangers they were in at the *Red-Sea*, which the Lord divided for them; Afterwards for want of water, which He brings them out of a Rock; Then for Bread, which alſo he gives them from Heaven: How they were denied paſſage by ſome, and way-laid by others; and yet carried on and delivered; And at laſt, how the Lord drove out thoſe Gyants, whom they deſpair'd of Overcoming; and ſo gave them the Land in poſſeſſion, according to his promiſe hundreds of years afore: *There failed not ought of any good thing the Lord had promiſed: It all came to paſs*, Joſh. 21. 45.

2, *Joſeph*: Little *Joſeph* is one whom the Lord will honour; which in ſeveral Dreams he intimates to him: His Brethren do therefore hate him; and to fruſtrate his Dreams, (which ſignified their ſubjection to him) they conſpire to kill him: And how ſhall *Joſeph* eſcape? They are ten to one, and he the leaſt. *Reuben* (who *Gen.* 37. 7, 9, 11. *v.* 18.

being the Eldest, was most concern'd, in point of
v. 22. Honour, to hinder *Joseph*'s advancement;) he shall relent at the very motion of making him away, and out of respect to his Father shall deliver him. Well, though they will not presently
v. 24. kill him, they'l cast him into a Pit; where, in all
v. 28. likelihood, he must perish: But, in the good Providence of God, the *Ishmaelite* Merchants Pass-by in the very nick of time, e're any Wild Beast shall have found him, or his Brethren determin'd worse against him: To them they sell him, and by them he is brought into *Egypt*, (far enough out of *Jacob*'s enquiry) and sold to the Captain of *Pharaoh*'s Guard; (a Person likely enough to deal roughly with him. But, here the
Gen. 37 2, Lord owns him; and to bring him into favour,
3, 4. makes all that he doth to prosper: which his Master observing, puts the management of all his Estate into *Joseph*'s hands. Now there's fair hopes of his coming to honor: But, how soon is it
v 7. dash'd! *Joseph* being a goodly Person, his lascivious Mistress tempts him to folly; which the
v. 9. fear of God keeping him from, she misreports
v. 17. him to his Master, charging her own wickedness upon him. Hereby *Potiphar*'s favour is lost, and
v. 20. *Joseph* cast into Prison; and dealt so hardly with,
Ps. 105. 18. that *the Iron entred into his Soul.* Now all hopes of Preferment are gone, and what will become of his Dreams? Yet still, the Counsel of the Lord, that shall stand; and this Downfal of *Joseph*, shall prove another step to his Rising: And
Gen. 40. to make way for it, two of *Pharaoh*'s Servants shall fall under their Lord's displeasure, be put in Prison, and committed to *Joseph*'s keeping:

Here

Here they ſhall Dream, *Joſeph* ſhall interpret, and the Event ſhall anſwer it. Now the day begins agen to dawn upon *Joſeph*, and by the Chief Butler's Reſtorement, ſome hopes of his Inlargement; but this agen is ſoon over-caſt, for the Butler forgat him; Notwithſtanding all which, the Providences of God do ſtill purſue his Decree, and ceaſe not till *Joſeph* is Lord over *Egypt*, and his Brethren bow down before him. *Gen.41. chap 42.6.*

3. *David:* God promiſeth *David* to give him the Kingdom, and Anoints him to it. What, notwithſtanding all poſſible interveniences? Yes, for the Promiſe is Abſolute; Hath the Lord ſaid it, and ſhall he not do it? If therefore, *Saul* caſt a Javelin at him (unſuſpected,) to nail him to the Wall; a ſharpneſs of eye, and agility of body, ſhall be given him to diſcern and avoid it: If he determine evil againſt him, *Jonathan* ſhall advertiſe him of it. If he ſend Meſſengers to *Naioth* to apprehend him; they ſhall forget their Errand, and fall a Prophecying: And if he ſend others, and others after them; they ſhall do likewiſe: yea, *Saul* himſelf ſhall turn Prophet for a day and a night together, that *David* may have time to eſcape. If he be in a City that will betray him, and not a Friend among them to adviſe him of it; the Lord Himſelf will be his Intelligencer, and ſend him out. If *Saul*'s Army have incompaſs'd him, and no way left to eſcape; the *Philiſtines* ſhall invade the Land, and tidings ſhall come in the very inſtant, and take him off. If *an Hoſt do incamp againſt him, he'l not be afraid:* Why ſo? The Lord had made an Abſolute Promiſe; and therefore if no help on *1 Sam. 16. 12.* *1 Sam. 19. 20.24.* *1 Sam. 23. 12, v. 26,27.* *Pſ.27.3.*

Ps. 57. 3. Earth, *He shall send from Heaven, and save me.* Yea, *David*'s wavering (at times) and the weakness of his Faith, shall not hinder it; and the Reason of all, we have in 1 *Chron.* 17. 7, and 8, *The Lord took him to be Ruler over his People, and therefore he was with him where-ever he went.*

4. *Josiah:* A Child shall be born to the House
1 K. 13. 2. of *David*, *Josiah* by name; who shall offer the Bones of *Jeroboam*'s Priests upon his Altar. If (therefore) *Athaliah* determine to destroy all the Seed-Royal, *Joash* shall be stoln from among the
2 K. 11. 2. rest, and reserved; and by him *David*'s Line shall be continued: *Hezekiah*, though sick unto death, he shall not die, but be healed (as it were)
2 Kings 20. 6. with chap. 13. 16 by a Miracle; and fifteen years added to his life, rather than *Manasseh*, who must be *Josiah*'s Grand-Father, shall be unborn.

5. *Paul:* *Paul* was a Chosen Vessel, appointed to preach *Christ* to the *Gentiles*; and at last, to bear witness of him at *Rome:* And this must be done, although Bonds, Imprisonments, and Death it self, do attend him in every place. If they lye in wait for him at *Damascus*, and watch the gates
Acts 9. 23. night and day, to kill him; he shall be let-down by
25. the Wall in a Basket, and so escape them: If all *Jerusalem* be in an uproar to kill him; the Chief
chap. 21. Captain shall come with an Army, and rescue him,
31. 32. (though no Friend to *Paul*, nor to his Cause.) If more than forty Men have bound themselves with an Oath, that they will neither eat nor
Acts 23. 14 drink, till they have kill'd him, his Kinsman
21. shall hear of it, and by his means the Chief Captain shall be his Friend agen, and grant him a sufficient Convoy; and this attempt shall be an occa-

occaſion of ſending him to *Rome*, where his laſt Teſtimony is to be given. If *Jews* and *Gentiles* make an aſſault together, to uſe him deſpitefully, and to ſtone him; he ſhall be aware of it; and by fleeing ſave himſelf; (by which means alſo the Goſpel ſhall be further ſpread.) But, ſuppoſe he be left in their hands; and they ſo far prevail, as to ſtone him, and drag him out of the City: then (ſure) his work's at an end? No, All this ſhall not hinder; Death it ſelf ſhall not ſeparate *Paul* from his work. It is not his being *once ſtoned*, nor his *thrice ſuffering Shipwrack*, nor his *being in Deaths often*, nor any thing elſe, that ſhall make void the purpoſe of God for his bearing witneſs of Chriſt at *Rome*; as is abundantly evident by the Stories of him, and the Event at laſt.

Acts 14.5,6

chap 16.19, 20.

Other Inſtances might be produced to the ſame effect; But by theſe we may take an Eſtimate of the thing under proof; and rationally infer, that if the Lord be ſo exact and punctual in performing his Word, touching theſe leſſer things; carrying-on His work through ſuch a preaſs of Natural Oppoſitions; much more will He be, in ſecuring and bringing-about the Eternal welfare of His Choſen; That as he dealt by His People of old; *He bear them upon Eagles Wings*, (above the reach of danger) and *kept them as the Apple of His Eye*; (with all poſſible care and tenderneſs) *until He had brought them to Himſelf:* So will He carry it towards His Elect; For, he values the World but little, ſave with reſpect to them.

Exod. 19.4. *Deut.* 32.10

II. Now, for a more direct proof of the Doctrine: Though two or three authenticated Witneſſes might ſuffice to eſtabliſh it; yet, ſince the Scriptures

Scriptures do abound with Teſtimonies for it (the Collection whereof may be uſeful to us, for helping our Faith in times of obſcurity and danger: as alſo, to fortifie againſt the Aſſaults of ſuch as teach final Apoſtacy) I am ſomewhat the larger in bringing them together; with ſome of thoſe Genuine Deductions that flow from them. In the Old Teſtament, are many Petitions and Reſolves made by Holy Men, which import the truth of this Doctrine; As, (namely) That *the Lord will perfect that which concerns them:* That
Pſ 138.8. *He will not forſake the work of His own hands:*
Pſ.73.24. That *He will guide them by his Counſels*, and *after receive them to Glory:* And that, in the mean time, *None of their ſteps ſhall ſlide*; and this, be-
18 32 cauſe *It is God that girds them with ſtrength*, *and*
37. 31. *He will make their way perfect:* (with abundantly
26.18 more; as alſo in *Paul*'s Epiſtles.) In every of which is implied a Promiſe of the thing prayed for, or concluded upon: For, without ſuch a Promiſe they could not have done it in Faith, nor meetly have given them down as matter of inſtruction to others. But, we know, they ſpake as
2 Pet.1.21 they were moved by the Holy Ghoſt; who knowing the deep things of God; what His Decrees were; and what was contained in the *Promiſe of*
Tit.1.2. *Eternal Life before the World*; drew out their hearts to Believe, and formed their Prayers accordingly.

But, beſides theſe, we have many expreſs Promiſes and affirmations of it. In the tenth of
v. 28. *John*, our Saviour ſays, His *Sheep ſhall never periſh*; which is (in effect) their Faith ſhall never fail; For, ſafe they cannot be from periſhing,

ng, without the ſecurement of their Faith: And
n *John* 4. (ſpeaking of the Spirit of Holineſs *John* 4.
hich Believers receive from Him) He ſaith ex-
reſly, *Whoſoever drinketh thereof, ſhall never thirſt:* v. 14.
t it ſhall be in him, a Well of Water ſpringing-up to
erlaſting Life: (Then it ſhall not be dried-up.)
rov. 10. 30, *The Righteous ſhall* [*never*] *be remo-*
ed; (*i. e.* They ſhall never fall-back into their
rmer ſtate;) and the Reaſon is, Becauſe *the*
Way of the Lord is ſtrength to the upright, *v.* 29.
Whether by [*the Way of the Lord*] be meant *His*
Way or manner of dealing with upright Per-
ns, which is, to *increaſe their ſtrength* (accord-
ng to *Job* 17. 9.) Or, of the *Genuine Property*
t God's ways; which is, to afford that peace
nd ſatisfaction to thoſe who walk in them, that
hey are daily more habituated and connaturali-
ed to them, and eſtranged from all ways elſe;
hey are *both* to the purpoſe in hand. Prov. 24.
6, *A Juſt Man falleth ſeven times, and riſeth up*
gen; He falls not ſo as to lye where he fell; He
alleth not into miſchief, as the wicked doth:
ea, he rather gets ground by his fall; as *v.* 5,
A Man of Wiſdom increaſeth ſtrength; By the ſenſe
f his own weakneſs, he is led to ſtrength Ever-
aſting; as was *Paul*, 2 *Cor.* 12. 10.

Prov. 12. 21. *There ſhall no Evil happen to the*
Juſt; Then, not the greateſt and worſt of evils;
which is, to *depart from the Living God*: So, *v.* 3.
The Root of the Righteous ſhall not be moved; his
ruit may ſometimes be Blighted, or blown off,
nd his Branches toſs'd with a Tempeſt; but
till his *Root* is where it was; His life is *hid*, and
ree from all Commotion; and ſhall therefore
renew

renew both his Fruit and Branches; *He th*
Jer. 17. 7, 8 *trusteth in the Lord, shall not cease from yieldi*
fruit.

Jer. 32. 40. *I will put my fear in their hearts*
that they shall not depart from me. This (say some)
is the Promise of affording them *Means*, but no
of effecting the *End*; Therefore see Chap. 3. 19.
Thou shalt call Me my Father, and [*shalt not*
depart from Me; And this, because He worket
1 Thes. 2. 13 *Effectually* in them that believe; as at first in cau
sing them to believe, so now in maintaining an
perfecting their Faith.

Psalm 84. 11, *The Lord with-holdeth noe goo*
thing from them that walk uprightly: And if so
then *continuing* to walk uprightly, (being a goo
thing) shall not be withheld from them: Whic
Deduction is also warranted from *Job* 17. 9.
The Righteous shall hold-on his way, and he th
[*hath*] *clean hands shall be stronger and stronger*; a
also from *Prov.* 4. 18, *The path of the Just is as th*
shining light, which shineth more and more, unto th
perfect day. And *David* further backs it in *Psalm*
26. 1. where from his present Faith, he conclude
Psalm 66. 7 his *future* Progress; *I have trusted, I shall no*
slide; and this, because *the Lord holdeth his Soul*
in life, and suffereth not his feet to be moved.

Mark 16. 16, *He that believeth shall be saved*
And John 11. 26, *Whosoever liveth and believeth i*
Me (says Christ) *shall never die: i.e.* He that once
has Faith shall never lose it: For, to say, He shall
keep it, if he do not lose it, (as some would give
the sense) had been a comfortless and empty No
tion, and an injudicious way of speaking. This
is yet further confirmed by *John* 5. 24, *He tha*
believeth

lieveth [*is paſſed*] *from death to life, and* [*ſhall not*] *come into Condemnation.* The Reaſon of all which is, that their *Faith is founded on a Rock*; which Wind and Waves may beat and break themſelves againſt; but never the *Rock it ſelf*, nor *That* which is built upon it; *He that truſteth in the Lord, is as Mount Zion, which* [*cannot*] *be moved*: No, *not ſo much as One of the Stakes of that Tabernacle ſhall be removed, and that for ever*; *They ſhall not be aſhamed nor confounded* [*World without End.*] *Mat.* 7. 25. *Pſa.* 125. 1. *Iſa.* 33. 20. *chap.* 45. 17 *1 Pet.* 2. 6.

It would very much allay that Superlative Cauſe of Rejoycing, [*That our Names are written in Heaven,*] if poſſibly they might be blotted out again; ſince we find in our ſelves ſuch a proneneſs to Revolt, (which every one acquainted with his own heart, muſt acknowledge:) But we are ſure, Chriſt would not propound to us a *failable* ground of Rejoycing; For, that would have been an inviting us to lean on a breakable Staff; which kind of dependence, He is evermore calling us from. Believers (indeed) are ſometimes foyl'd, but never overcome: Though they fall, and that ſeven times in a day, (as was ſaid) as often do they riſe again: And it's no diſparagement to their Leader, (yea, it is the Glory of a General) to give his Enemy advantages, and take them again at his pleaſure, to his Enemies greater Confuſion and Overthrow. Satan got nothing by his Winnowing *Peter*; *Peter* loſt ſome of his Chaff, (which well might be ſpared) and the Tempter loſt many an after-advantage; For, the World of Believers have been the warier ever ſince.

To

To this second sort of Evidence, I shall only add that of the Holy Apostle, in *Rom.* 8. He was perswaded (that is, He was throughly swayed in his Faith, to believe it for himself, and deliver it down to the Ages to come, as a Truth Infallible) That *neither Height nor Depth, nor any other Creature, shall be able to separate from the Love of God which is in Christ Jesus our Lord.* He reckons up all that can be named: and, lest any thing might have slipt him, he brings-in *Height* and *Depth*; as being those two Extreams that take-in All, and more than Men can think: and then resolves, that even *These* shall not be able to do it. And surely, if the Super-Celestial Height of God's *Holiness*, nor the Infra-Infernal Depth of sinful Sin, shall separate from that Day of Glory, which the Sons of God were Predestinated-to, and for which they were both Made and Redeemed, called-into, and groan for; then are Believers *Roundly* secur'd against Final Apostacy.

Rom. 8. 38, 39.

III. A third sort of Evidence for Confirmation, are certain Arguments or Reasons why the Saints must needs Persevere in Faith and Holiness.

By [*Needs must*] I understand no other kind of necessity, than well consists with *Perfect Freedom*; *such* as was upon *Paul* to Preach the Gospel; which was a Work he rejoyced in: and such as was upon Jesus Christ to bring-home his Sheep, and to lay down His Life for them; He *must needs suffer*, *Acts* 17. 3. Yea, He was *streightned till it was accomplished*: That it was written in His Heart, was no hindrance to the freedom of His Will.

Luke 12. 50

The

The first Argument, in proof of Perseverance, is founded on the Saints *Extract* or *Original*; *They are born of God:* And this hath the force of a double Argument. *Arg. I.* *John* 1. 13.

1. As *God is their Father and Eternal Root:* Our Saviour holds-forth this Relation, as the ground of our Faith in prayer, *Matth.* 6. 9. And He begins with it Himself, when He prays for His own Glory, and that His Disciples might be partakers of it, *John* 17. 1. To the same end, He frequently useth that stile of *Father* in the Gospel of *John*; I ascend to *My Father, and your Father*, *John* 20. 17. It is to strengthen our Faith in God (through Himself) on the account of His *Fatherhood* to us. *The Father loveth the Son*, John 3. 35. And, *He loves His Believers, as He loveth Christ Himself*, John 17. 23. On which ground the Apostle concludes, That *He cannot but give us all things else*, Rom. 8. 32. Believers are the *Product* of His love, both in respect of *Election* and *Regeneration*; and being so, He cannot but have a Paternal Affection for them; to administer to them what-ever tends to their sustentation and growth; and to keep-off what-ever would intercept or weaken His Gracious Influences towards them: *Having once loved them, He loves them for ever.* They may therefore be confident, That *what He hath begun in the Spirit, He will not let end in the Flesh: That having begun a good work, He will also perform it:* For, as they have their Spiritual Being from Him, as the Father of it; so 'tis natural to Him to derive His Vertues into them without intermission, as for a Vine to send-up its Sap into its own Branches, *John* 13. 1. *Phil.* 1. 6.

ches, or the Sun to cherish the Plants of its own Production. *All* the Natural Affections that are in Creatures towards their own, are but *Drops* of His *Immense Fulness:* A Mother may possibly forget the Child of her Womb; but, the Lord cannot forget His Off spring; *That none may hurt them,* (nor they themselves) *He will keep them night and day, and water them every moment:* *They are born by Him from the Belly, and carried from the Womb; and even to their Old Age He will carry them, and deliver them.*

Isaiah 27.3

*ch.*46.3,4.

2. The New Creature, as it *comes from God*; so it *exists in Him*, and *lives upon Him*; and 'tis *Natural* to it, to seek its Nourishment where it had its Original: Nothing can satisfie it, but that great Deep from whence it sprang; As a New-born Child (that has not the use of Reason) will hunt for the Breast by Natural Instinct, and not be quiet without it: As soon as ever *Paul* was converted, *Behold he prays*, *Acts* 9. 11. Having once received the Spirit of Christ, they cannot but incline after Him, (as *Elisha* did *Elijah* upon the casting of his Mantle on him:) It is natural to them, as for sparks to fly upwards: They are said to be *Baptized with Fire*; not only, because of the *Purifying* nature of fire; but in respect of its *Aspiring* quality; it will be mounting, and not rest till it come to its own *Element*. Obstructions many it meets withal; but still it presseth onwards, and by degrees bears-down all afore it, and carries *that* with it in which it dwells, to the place of its birth; as the *Dove* could not rest, till she came to the Ark, whence she set-out? This is lively set-forth by

1 *K.*19.19, 20.

our

our Saviour in John 7. 38, *He that believeth in Me, out of his Belly shall flow Rivers of living Waters:* [*Rivers*] that bear-down all opposition: and Rivers of [*living*] Waters; not Land-flouds, which are but of short continuance; or standing Pools, subject to drying-up; but such Rivers as have an Immortal Head. We see how *All* things tend to their *Center*; *The wicked sleep not unless they do evil*; They can bear the want of things most necessary to their Being, rather than cease from sin: They are of the Serpents Brood, and *the lusts of* their Father they will do: *Judas* was a Devil, and that carried him head-long to his own place. And if being born of the Devil, habituates men with so strong and restless a bent to Devillish lusts; the Divine Nature must needs work as efficaciously towards God, and God-like actions. And if it were not so, the Divine Nature had never born an humane Stock to Heaven: The first fruits of the Spirit possess them with an *earnest expectation and longing* for the Harvest.

Prov. 4. 16. *John* 8. 44. *Acts* 1. 25. *Rom.* 8. 23.

There are (indeed) Remainders of the Old Man, which still are opposing the New; and many Contests there are between them: But Grace (like him that is Advocate for the King) will ever have the last word, and will also go-out Victor: Ye may see it in *Jeremy*; The Word of the Lord was made a Reproach to him; He therefore resolves to stifle it, and *will no more speak in His Name:* But, how succeeds this Carnal Resolution? *The Word of the Lord was in his heart, as fire shut up in his bones; He was weary of forbearing, He could not hold.* And *Jonah*, when

Jer. 20. 8, 9.

Jona 2.2,3. he thought himself *cut-off, and in the Belly of Hell*; *yet* (saith he, yet) *will I look again towards thy Holy Temple:* (as the Needle that is rightly touch'd, never rests but in pointing towards the Pole:) and when obstructed in their *Ps.* 84. 7. Course, they cry the more earnestly; *Oh, when shall I come and appear before God!* *Ps.* 42. 7.

Arg. II. II. Another Argument is taken from the Graces themselves, which are the subject of Perseverance, *viz.* Faith and Holiness: Which let us consider, first, as They are a Gift; Then, in the Genuine use and property of them.

1. As they are a Gift; They are of those *Good and perfect gifts which come down from above, from* *Jams* 1. 17. *the Father of lights, with whom is no Variableness, nor shadow of Turning.* This Attribute of God's *Unchangeableness*, is fitly and significantly added, to shew, that as good and perfect gifts only are from God, and from Him only; so, that He never changeth in His Purpose concerning those to whom He once gives them; they are of those Gifts which are *without Repentance:* As also, that these His Gifts do partake of His own *unchangeableness*; they cannot die, nor turn to be any other, than what they are at first, save only in point of Perfection: There can happen no after-unworthiness in those He gives them to, which He did not foresee when He gave them; (which seems to be implied in the following words, *Of His own* 1. 18. *Will begate He us:*) and so, no cause why He should with-draw them, which should not as well have hindred His giving them at *first.* As the 2 Cor. 1. 19. *Word* of God is not *Yea* and *Nay*; so neither are His Gifts. They are also God's *Workmanship*; and

we

we *know* (saith *Solomon*) *That whatsoever God doth, it shall be for ever; Nothing can be added to it, nor any thing taken from it.* Eccl. 3, 14

2. Let *Faith and Holiness* be considered in the Genuine use and Property of them. Nothing so indangers the Soul, as Self-fulness; *Faith* (therefore) was ordained to empty out Self, and devolve the Soul on Another, *viz.* Christ; which the more it does, the safer it is; and having once done it, it never undoes it agen. *Faith* (also) is an Active Grace, and diligent, and therefore thriving; He that hath it, shall have *more* of it; (then sure he shall not lose that he hath:) It is always travelling, and never tired: 1. Because it travels in the strength of *Omnipotency*: and 2. Because it works by *love*; which is the most kindly and efficacious Principle of service and great Acts. Love is an Endless Skrew; It has truly attain'd the Perpetual Motion; It *enables to endure all things, and faileth not*, 1 *Cor.* 13. 7, 8. All that God doth for His People is from love; and all that they do for God, grows from the same Root; they *love Him*, [because] *He loved them first*. Love is that which renders a Work both pleasant to the Agent, and acceptable to the Object of it. Faith (therefore) working By love, shall never be weary of its work, nor fail of its End; *It is of Faith, that it might be sure*, Luk 19. 26. Ma. 13. 10. Job. 3. 16. 1 Joh. 4: 19. Rom. 4. 16.

And as for *Holiness*, (which is a disposition according to God, and capacitates for the Blessed Vision) a little of it in Truth, is of infinite worth; the very smoak of it shall not be quenched: and it would be strange, if a thing so *precious* should be liable to *putrefaction*: But it is not; yea, Mat. 12. 20.

it changeth other things, but is it self never changed: It is of a spreading nature; compared therefore to Leaven, which is put into the Soul, and hid there, till the *whole Lump* be seasoned: It is of an *assimilating* property; there is an Heavenly *Tincture* in it, which sanctifies all that it toucheth; *To the pure all things are pure.* It also meetens for Converse with *God*; and it draws and ingageth the Soul to *Him*; *There* it is as in its proper *Element*, and out of which it cannot live: and by this Converse it is both increased and sublimated.

A *Natural* Body once in *being*, can never be reduced to *Nothing*: How then should things of *Divine* substance? They are *born of incorruptible seed, which liveth and abideth for ever:* And as the Seed is, such will be the Fruit; the older it grows, the firmer it is; *He that hath clean hands shall be stronger and stronger:* they are the *Holy Seed*; and therefore, though they cast their leaves (at times) yet *their substance is in them*, by which they are still renewed. To all which might also be added, that Notion in *Romans* 8.30. which inferreth, That to be *sanctified*, is all one as to be *glorified:* Holiness is the Seed of Glory; and holy persons are in Glory; (*viz.* as to its kind, and the certainty of their obtainment;) although (indeed) it hath no glory at present, in comparison of that which shall be; as the seed of a Rose or Lilly, compared with the Flowers they will grow into; and which are virtually in them. According with this, is that of our Saviour, *He that believeth* [*hath*] *Everlasting Life*; It argues the certainty of their Perseverance; *The Law of*

John 3. 36.

Ps. 37. 31.

his

his God is in his heart: None of his steps shall slide; and therefore he saith, *Destroy it not, there is a blessing in it.* Isa. 65. 8

III. Another Proof rises from the *Nature, Extent, and Design of Providence*; or from the Intent and Purpose of God, in that great variety of things which Believers are exercised with in the World. There are three things considerable, to make out this Argument; *Arg. III.*

1. *That there is a Divine Providence which Governs the World*; as in dividing to the Nations their Inheritance, and bounding their Habitations, at first; so, by continuing them in possession, or Outing them, at his pleasure; and this (oftentimes) by very unlikely means, and over-ruling things accordingly: *Seir* being given to *Esau*, and *Ar* to the Children of *Lot*; and their term not being yet expired; the Lord inclines them to let *Israel* pass thorow, and to give them meat for their money: whereas the *Amorites*, who were destined to destruction, *He hardens their spirits, and makes them obstinate*; that they deny them passage, and come out against them in battle. So, when he would translate the *Chaldean* Monarchy to the *Persians*; He *enfeebles* the one, but *stirs-up* the others spirits, and *girds them with strength*. How oft doth the Scripture repeat, *That the Lord reigneth*; *That He puts down One, and sets up Another*; *That He doth according to His Will in the Armies of Heaven, and among the Inhabitants of the Earth?* How evident is it it in his humbling of *Pharaoh*, *Nebuchadnezzar*, and others! This Providence reacheth to all manner of Persons, Times, and Things; and Circumscribes

Deut. 2. 29. 30. Jer. 51. 11. Isa. 45. 1-5. Psal. 93. 1. 97. 1. 75. 7. Dan. 4. 35.

ſcribes them: It leaves not the leaſt thing to a Contingency; Even Ravens, Sparrows, and Lillies; yea, and the hairs of your head are all numbred, and under the Conduct of the Providence of God, *Matth.* 6. 26.

2. That *the deſign and courſe of God's Providence, is to accompliſh His Purpoſe.* As *Providence* governs the World; ſo *Purpoſe* is the *Director* of Providence. He is a Provident Man that orders his Affairs prudently; *i. e.* ſo that nothing is wanting, nor any thing ſpent in waſte. Both theſe are in the Providence of God eminently; for 1. It is All-ſufficient; ſupplies all needs; gives all things pertaining to Means and End: 2. It does Nothing in vain, Nothing ſuperfluous or impertinent to His Purpoſe. Things moſt caſual to Men, are levell'd at a ſet and certain End: *What the Lord ſpeaks with His Mouth, He fulfils with His Hand,* 1 *Kings* 8. 24. and His Act ſhall not vary a tittle from His Decree; For, *Known unto God are all His Works from the beginning of the World.* Whence was it, that *Eſau* tarried ſo long a-hunting, that he was over-fainted? That *Jacob* was making Pottage juſt when *Eſau* comes home, which ſet his appetite on edge after it? But, *that the Purpoſe of God according to Election might ſtand:* the Elder *muſt* ſerve the Younger; which now came-to-paſs by the ſale of his Birthright. And thus the Providence of God makes even the prophaneneſs of Men ſubſerve to His End. The Lord had determined to caſt *Judah* and *Jeruſalem* out of His ſight, for their obſtinacy: and to this end (that is, to make-way for it) *It came-to-paſs, that* Zedekiah *rebelled againſt the King of Babylon:*

2 *King.* 24. 20.

Babylon: It was to fulfil the Word of the Lord declared in the 2 *Chron.* 36. 21. (though *that* was far from the Rebellers intent.) So He gave *Cyrus* all the Kingdoms of the Earth, that he might build his Temple at *Jeruſalem*; and it was to fulfil His Purpoſe before recorded by *Jeremy* the Prophet; as *ver.* 22, and 23. In like manner, *Herod*, *Pilate*, and the *Jews*, they all conſpire the Death of Chriſt, and each party on a ſeveral account; not thinking in the leaſt, to fulfil the determinate Counſel of God; yet, *That* was it which *Providence* intended, in permitting the thing to be done; as is plain by *Acts* 2. 23. As alſo the Souldiers, in parting His Garments, and piercing His Side; It was their barbarous rudeneſs which put them upon it; But *Providence* deſign'd to make-good a Prophecy, *Theſe things [therefore] the Souldiers did:* All that God doth in the World, is the Tranſcript, or Impreſſion of His Decrees. *Joh.* 19. 24.

3. *That the Providence of God never fails of its End:* If He will work, who ſhall lett it? For, *Our God is in Heaven, and doth whatſoever He will.* And what will He work? *The things that are coming, and ſhall come: He hath both deviſed, and done it,* *Jer.* 51. 12. His Purpoſe is, to preſerve His People; and therefore, *No Weapon that's formed againſt them ſhall proſper: Whoſoever gathers together againſt them, ſhall fall for their ſake.* For, *As He hath purpoſed, ſo it ſhall ſtand.* The Scriptures abound with inſtances of this kind: As on the contrary, When the Lord will execute Judgment, it ſhall be perform'd, be the Means never ſo wa[illegible] and improbable; *Though the Army of the* [illegible]*nal-* *Pſ.* 115. 3. *Iſa.* 44. 7. *Ch.* 54. 17. *v.* 15. *ch* 14. 24.

deans *were all wounded men, yet shall they burn* Jeruſalem *with fire*, *Jer.* 37. 10. *Shamgar* ſhall kill ſix hundred Men with an Ox-goad; and *Samſon* a thouſand with the Jaw-bone of an Aſs. *Judg.* 3. 31. *Ch.* 15. 15. Theſe things conſidered, and laid together, (though moſtly referring to temporal things) do ſtrongly inforce the Argument for things of Spiritual Concernment: Inaſmuch as things of Eternal moment, are worthy of more peculiar regard and ſecurity.

Now, All a Believer's exerciſes (which may ſeem to endanger him) are either from the guilt of ſins committed; From the power of in-dwelling corruption; From Satan's temptations, or Perſecution from the World: None of which come-on them *accidentally*, but as things *fore-appointed* of God, and for a good intent. It is *for the Elects ſake that all things elſe have their being*, 2 Cor. 4. 15. *And are all cauſed to work-together for their good*, Rom. 8. 28. As (namely) to humble them for Sin; To wean them from the World; To indear *JESUS CHRIST* to them; To ſhew them the uſefulneſs of Ordinances; To exerciſe and try their Graces; To purge-out their droſs; To inable them to ſuccour others; To demonſtrate the Wiſdom, Power, and Faithfulneſs of God towards them; To meeten them for Heaven; And to make them groan and long to be clothed-upon with their houſe from Thence: As might plentifully be made-out by the Scriptures, and the viſible effects thereof upon thoſe who have been exerciſed thereby. To inſtance a few particulars: *David*, after that great miſcarriage in the matter of *Uriah*, with his broken bones

bones upon it, walked the more humbly and warily all his days: He was also the more intent on that great Duty of *Teaching sinners the way of God*. *Peter*, he also got ground by denying his Master; thereby he came to see his own weakness, the need he had of Christ's support, and continual prayer for him; and we hear no more of his Carnal Confidence, after that: But, what a Clamour and Out-cry does he make against our Adversary the Devil! to warn others (by his own example) what danger they are in by their Carnal Confidence. And doubtless, what the Tempter got by *Peter*'s Fall, he lost the double of it by the after-watchfulness of others; For that's the designed end, to *strengthen*, *stablish*, *and Settle them*. *Paul* had a Messenger of Satan let loose upon him, to buffet him; the end of which was to humble him, and to shew him the sufficiency of the Grace of Christ. 'Tis likely also, that he got as much by that *thorn* in his flesh, as by his *Rapture* and *Revelations*: To be sure, they did well together, and poiz'd him the better for his work. The like effect upon *Job*. *Mary Magdalen*, the remembrance of the seven Devils which once possess'd her, and of that love which cast them out; how did it heighten her love to Christ, and keep her heart in a melting frame! *She loved much, because much was forgiven her*. The People's forty years travel through that great and terrible Wilderness, among Fiery Serpents and Scorpions, it was to *prove* them, and to *do them good* in the latter end: They were also sent into Captivity *for their good*; this was *all the fruit* intended, *To take away their sin*, and *to make them partakers of His Holiness*. These things (indeed)

Psal. 51. 13.

1 *Pet.* 5. 8.

ver. 10. *Luke* 22. 32.

Job. 23. 10: *with Ch.* 40: 4: & *ch.* 42. 6.

Luke 7. 47.

Deut. 8. 15. 16.

Jer. 24. 5. 6. *Isa.* 27. 9. *Heb.* 12. 10.

deed) are Physick, which Nature desires not: Yet let me say, they are as needful in their season as our food; and in very Faithfulness we must have them; which also appears by the scope of the New Covenant; (Of which more afterwards.)

Upon all which, it may well be inferr'd, That *all these things worketh God with Man*, (not to destroy him, but) to *bring-back his Soul from the Pit* *Job* 33.29, and 30. they are all made to turn to their Salvation; they have always *triumphed over* *them*, and been *more than Conquerours through Him* *that loved them*; (and ever shall.) And if this be the fruit of all that doth or can befal a Believer, whiles in this world; (and there's no more of evil or danger when this is done) then welcom let them be (by the Grace of God) as another Demonstration of their *INVINCIBLE PERSEVERANCE*. *Who so is wise, and will observe these things; even they shall understand the loving-kindness of the Lord.*

Rom. 8.37.

Ps. 107.43.

Arg. IV. *IV.* A fourth Argument for the Saints Perseverance; is built on their *Union with Christ*; which is of that Intimateness, that the Scripture sets it forth by terms of nearest Relation; as Foundation and Building, Vine and Branches, Father and Children, Husband and Spouse, Head and Members; yea, they are *both* called (interchangeably) by the *same name*; He is called *Jacob*, and they are called *Christ*. And (which is more, if more can be) He communicates to them *that* title which one would think *Incommunicable*, viz. *The Lord our Righteousness*, *Jer.* 23.6. with chap. 33.16. And this Union is such as can *never* be dissolved: There's the like Oneness between Christ and them, as between the

Ps. 24 6.
1 Cor. 12. 12.

the Father and Christ; as is plain by that passage of His Prayer in the 17 *John*, ver. 21. *That they all may be One*, (How One?) *as thou Father art in Me, and I in Thee, that they may be One in Us.* They are so near to Him, that they are said to be *of his Flesh, and of his Bones*, *Eph.* 5. 30. As also, that they are *one Spirit*, *i. e.* He and They are actuated by the same Spirit, as the Head and Members of the same Body are by one Soul. And this is the reason why Believers *cannot walk* after the flesh; *The Spirit of Life which is in Christ Jesus* (as their Root) *rules in them*, Rom. 8. 2. They are *preserved* in Christ, as *Noah* was in the Ark; or as Branches in their own Stock: For, this difference is still to be noted, That Believers have not this life in themselves, as Christ hath; but they have it in Him, which is *better* for them than if in their own keeping: For, being in Him as in a Root, it is *natural* to Him to communicate to them; and as natural to them (by vertue of the Divine Nature communicated to them) to derive from Him: and consequently, *Because*, and whiles *He lives, they shall live also: He that hath the Son, hath life*; and they have it in a way of *Right*; as he that is possest of the Soil, has Right to all that grows upon it. All that is Christ's is their's; there's a happy Commutation of Interests; their Debts, with the consequences thereof, are devolv'd upon Him; and all that was his, imputed and communicated to them. And His care of them is such, that He will be able to say at the latter day, *Of All that Thou hast given Me, I have lost nothing*; He will not leave an Hoof behind: The *Signet* on his right hand (Men of shining out-sides) may possibly be pluck'd

1 *Cor.* 6. 17.

Jude ver. 2

Joh. 14. 19. 1 *Joh.* 5. 12

Joh. 18. 9. 17. 12.

Jer. 22. 24.

pluck'd thence; but the *least joynt of His finger* shall not: no Man (who is *Compos mentis*) will suffer the *meanest* part of himself to gangrene and perish, if it be in his power to help it: How then should our Lord Christ? Who, besides the
*Eph.*5.25. Natural Affection He hath to those of His own Body, hath also receiv'd a Commandment from
*Joh.*6.40. the Father, to keep them safe; and is perfectly qualifi'd, in all respects, to make it good. On this account, as well as others, they are *compleat*
*Col.*2.10. *in Him.* Believers are *so* One with Christ, that whatsoever He did, they are said to do it with
*vers.*11. Him; *Circumcised* with Him; *Crucified* with
*Rom.*6.6. Him; *Buried* with Him; *Rose* with Him; *A-*
*ver.*4,& 5. *scended* with Him; And they *sit in Heaven* with
*Eph.*4. *v.*8. Him: It is no more possible for Believers to mis-
*Chap.*2.6. carry finally, than for Christ Himself to be held
*Gal.*2.20. under the Power of the Grave; there is *one Law* for them both; it's a faithful saying, *If we be*
*2 Tim.*2.11 *dead with Him, we shall also live with Him; if we*
Rom. 8.17. *suffer with Him, we shall be glorified together.* As
*Chap.*6.9. *Christ once raised dies no more*; so none of those raised with Him, shall return any more to cor-
Acts 13.34. ruption: For, He gave Himself for his Church; not only to sanctifie and cleanse it *once*, but *once*
Eph. 5. 25- *for All*; and to *present it without spot or wrinkle at*
27. *the last day: By that one Offering, He perfected for*
*Heb.*10.14. *ever them that are sanctified.* These are those *sure Mercies of David*, recorded in the 55th of *Isaiah*, and explained in that 13th of the *Acts*.

It is not for nothing, that our Blessed Lord and Saviour so oft repeats that good word and Promise concerning Believers, in *John* 6. (which surely He did, as being greatly pleas'd with
*Joh.*6.39, 40.41,54. the thoughts of it) *I will raise Him up at the last day*;

day; and, *I will raiſe him up at the laſt day*,—i.d. I will be with Him unto the End of the World, and ſee him ſafe in Heaven: And this may be ſaid of it, (as by *Joſeph* to *Pharaoh*) *The thing is doubled, becauſe it is eſtabliſhed of God, and He will bring it to paſs.* Gen. 41. 32.

V. Another Argument for Believers Invincible Perſeverance, is, That all the Attributes of God doe ſtand ingaged for it: *Vertue Invincible* having undertaken it, needs muſt it ſucceed. *Arg. V.*

1. *POWER:* In *Jer.* 32.27, God's Sovereign Power over all fleſh is laid-down as the ground of their Faith, touching their Return from Captivity, and His giving them a new heart; and for His ſo keeping them, that they *could not depart from Him any more*, as they had done. So, when He would ſtrengthen His fainting People, He ſtiles Himſelf, *The Everlaſting God, The Lord, The Creator of the Ends of the Earth, who fainteth not, neither is weary:* And which is yet more, His *Right Hand*, and the *Arm of His Strength*, are engaged by an *Oath.* In the 2 *Tim.* 1.12, The Apoſtle argues the *Certainty* of his Salvation from the *Power* of God; (which he could not have done with any good reaſon or comfort, had not that Power been ingaged for it:) *I am not aſhamed*—For *I know* [*Whom*] *I have believed*; and *that He is* [*able*] *to keep That I have committed to Him, againſt that day:* And he gives the like counſel to others, where he points at the [*Power*] *of God, to make all Grace abound in them:* And in *Rom.* 11, The Calling of the *Jews*, and grafting them into Chriſt, is laid on the *ſame* Rock; *For, God is* [*able*] *to graft them in* Jer. 32.7. with ver. 36. to 41. Iſa 40.28. ch. 62.8. 2 Cor. 9.8. Ro. 11.23. Col. 1.11.

in agen. In *Ephes.* 6, He tells them what kind of
Eph. 6. 12. Enemies they were to wrestle-with; *viz. Principalities*, and *Powers*, and *Spiritual Wickedness in High places*; (A sort of Adversaries too potent for spirits housed in Clay:) But, to harness them *fitly* for the Battle, he shews them a Power that's *higher* than *Those*; and (indeed) much more above them, than they above us: And with *This* he would have them to invest themselves; *Be*
Eph. 6. 10. *strong in the Lord, and in the Power of* [*His Might:*]
ver. 11. This is an Armour compleat; aptly term'd, *The* [*whole*] *Armour of God*; and in this strong Tower Believers are safe. So likewise in *Eph.* 1. To confirm them touching the Hope of his Calling, he
ver. 19. brings-in the [*Mighty Power*] of God, even *that*
ver. 20. *Power by which He raised Jesus Christ from the dead,*
ver. 21. *and set Him at His own Right Hand, far above all Principalities and Power, and putting all things under His feet:* Wherein he sets-forth Christ as a Patern of what God will do for Believers; they shall be raised, and set above all. And though
2 *Chr.* 6. 36. they sometimes fall, (*as there is no Man that sinneth not*) let it make them more *wary*, but not *discourage* them; For, *They shall not be* [*utterly*] *cast-*
Ps. 37. 24. *down*; and this, because *The Lord upholdeth them with* [*His Hand.*] *The Archers may shoot at them, and sorely grieve them; yet shall their Bow abide in*
Gen. 49. 23, *strength, and the Arms of their hands be made strong*
24. *by the Hands of the Mighty God of Jacob.* And well it is for us, that the *Divine* Power hath undertaken this *difficult* work; and that the Scriptures do so clearly avouch it: For, nothing less could be a Buttress sufficient to stay our Faith upon, touching our holding out to the End:

But,

But, becauſe *He is ſtrong in Power, not one faileth.* Iſa. 40. 26.

2. *WISDOM:* This is an ability to fit and direct *Means* to their proper *End.* In matters of leſs concern, we find the Lord ſo laying His Work, that it *cannot* miſcarry: If therefore it be His *good pleaſure* to ordain Men to Salvation, His *Wiſdom* requires, that it be in *ſuch a way* as is *ſure to ſucceed*; and that all ſorts of Impediments be ſo over-ruled, as not to *interrupt*, but become *ſubſervient* to His great End. Having counted his coſt, and paid it off, and alſo begun to build; it behoves His *Wiſdom* to ſee that His work be done, and brought to perfection; and accordingly to provide *ſuitable* Inſtruments; ſuch as He knows *Will do*, and not *Over-do* the thing intended; (as the Husbandman ſorts his Seed to the Nature of the Soil, and Threſhing Inſtruments to the capacity of his Grain; he will not uſe a *Wheel* where the *Rod* will ſerve; nor a *Rod* where the *Wheel* is needful:) *He ſtayeth His Rough Wind in the day of the Eaſt-wind.* He doth not only deſign the *End* of a *Man*'s Journey, but every *ſtep* in it is of His *ordering*; *The Lord preſerveth His going-out, and His coming-in.* In *Iſa.* 26. 7. The Lord is ſaid, *To weigh the path of the Juſt:* which (ſurely) is meant, not only of His obſerving their works, and diſpenſing to them accordingly; but, as prepondering what they are to do, and what is *requiſite* for their doing of it; and apportioning their ſtrength and aſſiſtance anſwerably: As at making the World, *He weighed the Mountains in Scales, and the Hills in a Balance*; that its parts might be of equal weight:

Luk. 14. 29. 30.

Iſ. 28. 25–28.

Chap. 27. 8.

Pſ. 37. 23.

Job 31. 4.

Pſ. 121. 8.

Or,

Or, as one that's to run in a Race, and must carry Weights about him; it will be his Wisdom to have them evenly poiz'd: So, the Lord sets one thing against another in our Soul's Concernments. In *Rom.* 16, *Paul* brings-in this *Wisdom* of God (as well as His *Power*) to help their Faith touching their establishment: and the Apostle *Jude*, in the close of his Epistle, gives glory to God, *as the Only [Wise] God*, upon the account of *His keeping them from falling; and presenting them faultless before the presence of His Glory.*

v. 25, 27.

Jude, v. 24, 25.

3. *HONOUR:* The concernment of God's *Honour*, is also an important Argument for proof of this Doctrine: The Lord's manner of dealing with His People of old, and the Reason of it, is an Instance above contradiction. The Promise of giving them *Canaan*, was not more absolute than the Promise of Salvation to Believers; nor was it less clog'd with Conditions, Threatnings, and Cautions, (which were afterwards added:) But, the Promise being once made absolute, [*To thy Seed will I give this Land*] the Lord held Himself obliged in Honour to make it good. How oft did He seem to be pouring out His Wrath to destroy them? First in *Egypt*, then in the Wilderness; (as appears by *Ezek.* 20. 8, 13, 21, 22, and 40 verses.) And what kept it off but the Interest of His *Honour?* This put Him upon finding-out ways to deliver them; *I wrought* (says He) *for my Name's sake*: The Lord did (as it were) *labour* to suppress His Righteous Fury, incensed by their intolerable provocations. His Name and Honour were concern'd, and that held His hands; He had once

Gen. 15. 18. Ch. 12. 7.

Ezek. 20. 14.

made

made an *absolute* Promise, which therefore *must* be made-good, though they made themselves never so unworthy of it. The like ye have in *Isaiah* 48. They had dealt very treacherously, (than which nothing is more provoking:) But, (says the Lord) *For my Name's sake will I defer mine anger.* And agen, *For mine own sake, even for* [*mine Own sake*] *will I do it*; *For, how should my Name be polluted?* The Lord will over-look a thousand transgressions, rather than expose His Name and honour to reproach, as once it was by a temporary suspension; to recover which, and that His name may be sanctified, He will bring them home agen; yea, tho it be in the eyes of Men, a thing *Impossible*; and they themselves do think so likewise; for, *Our hope is lost, and we are cut off*, (say they) and agen, *My hope is perished from the Lord*, &c. Whether at home, or abroad, they still caused His Name to be prophaned: And for this His Holy Name, He had pity on them, *Ezek.* 36. 20, 21. For, if he should have cast them off for ever; it would have been said, That He did not foresee how unworthy a people they would be; Or, He was not able to keep them in their own Land, nor to bring them back agen; Or els, that He was changeable in His Purposes, and not true to His word, &c. some reflection or other they would cast upon him, which he would not bear. All which, and such more of like kind, is applicable to Believers with respect to their Preseverance.

Isa. 48 9. v. 11. *Ezek.* 37. 11 *Lam.* 3. 18.

4. *JUSTICE*, or *Righteousness*; There can hardly be found a firmer support, or more full consolation to Believers, than That the *Justice*

of God is engaged to ſave them; For, *The Righteous Lord will do no iniquity.* He would not juſtify any, (No, not His very Elect) but in a way conſiſtent with his Righteouſneſs: For which cauſe He ſet-forth His Son a Propitiation for ſin. Surely then, having received the Attonement, He will not, expoſe His Juſtice to cenſure, by leaving them in any wiſe, obnoxious to condemnation. Salvation *Now* is their *due*; His *Grace* hath made it ſo, by both giving and accepting ſuch a price for it as engageth Righteouſneſs it ſelf to ſave them; For *Who ſhall condemn ſince 'tis Chriſt that dy'd?* It is a Righteous a thing with God to give Reſt to His People, as tribulation to thoſe that trouble them. *Paul* therefore builds his expectation of the Crown, upon this Attribute as well as any other. *Henceforth is laid up for me a Crown of Righteouſneſs which the Lord the* [*Righteous*] *Judge ſhall give me at that day.* The *Righteouſneſs* of God ſecures to them, their *holding-out, to finiſh their Courſe, and keep the Faith*; as well as the Reward when their work is done. *God is not unrighteous to forget His* [*Peoples*] *labour of love*, much leſs [*Chriſt*'s.] This gave the Apoſtle to be perſwaded *better things of thoſe he writes to, than to be ſubjecti to Falling-away.* *The blood of the Everlaſting Covenant* is engaged to *make them perfect in every good work, to do His will.* Yea, *They ſhall bring-forth fruit in their old age*; and this, *To declare that the Lord is Upright, and* [*Unrighteouſneſs*] *in Him.*

Rom. 8. 7.
ver. 33.
2 Theſ. 1. 7, 8.
2 Tim. 4. 8;
Heb. 6. 9, 10
ch. 13. 20, 21.
Pſ. 92. 14, 15.

5. The *FAITHFULNESS*, (or *Truth*) of God, is alſo concern'd in the final Perſeverance of Believers: For, having drawn them from all created bottoms, to a total relyance on Him-

ſelf; He cannot but give them *That* they have truſted Him for: The Lord will not be to His people as that broken ſtaff *Egypt* was to the Jews, to fail them at their greateſt need; which is, when they are *loſt*, *driven away*, *broken*, and *ſick*, and (perhaps) have no mind to return; as *Ephraim*, who *went on frowardly*,: *Then* is the fit time for the *Faithfulneſs* of God to diſcover it ſelf, by ſeeking them out, bringing them back, binding them up, healing and comforting them. To heal their backſlidings, as it ſhews the Freeneſs of God's love, ſo His *faithfulneſs*. *Iſa.* 57.17, 18. *Ezek* 34. 16.

The Lord will not behold iniquity in Jacob: *i. e.* He will not take notice of it, ſo as to recede from His Word: For, He could not but *ſee* their perverſeneſs and murmurings; for which He puniſhed them ſeverely; and ſometimes made as if He would diſherite them: but ſtill He remembred His Covenant, and that reſtrain'd it, that He could not caſt them off: The *Lord* had bleſſed, and therefore *Men* ſhall not reverſe it; neither themſelves, by their inſufferable contumacy, nor *Balaam* with his inchantments. *Numb.* 23. 21.

The Lord loveth Judgement, (*i.e.* Truth and Faithfulneſs;) and *therefore He forſaketh not His Saints*, *they are preſerved for ever*: The Saints are in league with God; *They have made a Covenant with Him by Sacrifice*; and 'tis a league of His own propounding, by which He hath obliged Himſelf to protect them. And, tho *Men* may break their Compacts, the *Holy One of Iſrael* will not; *He is not Man that He ſhould lie*, *nor the Son of Man that He ſhould Repent*. *David* having made God his Fortreſs, concludes from thence, that *the* *ch.* 23.20. *Pſ.* 37.28. *Pſ.* 50. 5. *Numb.* 23. 19. *Pſ* 16.1. *Pſ.* 31,3,4.

Name of God was engaged to lead and guide him.

Those *Corinthians* were as lyable to temptations as other Men who fell by them: for they had strong remainders of Corruption, (as appears by both the Epistles) and a subtil Adversary to observe and draw it out: Besides, They were highly gifted, and so thought themselves above the rank of ordinary Christians; than which, nothing could more expose them to danger: But, nothwithstanding all these disadvantages,

1 *Cor.* 1.8,9. they shall be kept; the *Faithfulness* of God *that* secures them, and *shall confirm them unto the End*: For, *God is Faithful* (sayes he) *by whom ye were Called*; It is as if he had said, God would never have Called you into the Fellowship of his Son,

Ch. 10.13. if He had not resolved to keep you there. So again, in *Chap.* 10. he tells them, *God will not suffer them to be tempted above that they are able*; and he brings it in as an Inference from the *Faithfulness* of God. He likewise layes the stress of his confidence for the *Thessalonians being preserved blameless unto the coming of Christ*, upon the

1 *Thes.* 5.23, 24. same Attribute; *Faithful is He that Calleth you, who also will do it.* And when he would move the *Hebrews* to purpose, to hold-fast the profession of their Faith without wavering, he uses the

Heb. 10.23. same Engine still; [*Faithful*] *is he that promised.*

Peter, he also directs the Saints to *Commit their Souls unto God, in well-doing, as unto a* [*Faithful*]

1 *Pet.* 4.19. *Creator.* Now, the Scripture alwayes propounds to us, such Attributes and Motives, as are proper to the matter in hand; and therefore, in styling God (here) a [*Faithful Creator*,] it's as much as to say, *He that hath wrought you for this self-*

2 *Cor.* 5.5. *same*

ſame thing, is God; who is *Faithful* to His purpoſe, or firſt Intent of His Work; and will therefore perfect it, notwithſtanding the fiery tryal you are to paſs-under; you may therefore build upon it, and commit your ſelves to Him accordingly. And how doth the Lord condeſcend to Men of Low degree, for the ſupport of weak Believers! *If we Believe not* (*i.e.* Tho' our Faith be ſo weak and inſenſible to us, that we doubt the very being of it, yet) *He abideth faithful: He will not quench the ſmoking flax, nor ſuffer His Faithfulneſs to fail.* The reaſon why the ſons of *Jacob* are not conſumed, is not from *their* Unchangeableneſs but *God's*.

1 *Pet.* 4. 12.

2 *Tim.* 2 13, *Iſa.* 42. 3. *Pſ.* 89. 33. *Mal.* 3. 6.

6. *MERCY*: This Attribute alſo, freely contributes to the Saints Perſeverance. *Mercy* reſpects Men in diſtreſs, to ſupport and bring them out, not-having of their own to help themſelves: This, none are ſo ſenſible of as Believers; and therefore, *Them* eſpecially will Mercy provide-for: *Hoſ.* 14. 3, *In thee the Fatherleſs findeth Mercy.* Pſal. 59. 14, *The God of my Mercy ſhall preſerve me. Mercy* is the *Name* of God, and His *Glory*, Exod. 34. 7. *Mercy* is His *Way*, *All the paths of the Lord are Mercy:* and it is His *pleaſant* Path, called therefore *His Delight*, *Micah* 7. 18. It pleaſeth Him above any thing; yea, *He takes pleaſure in them that Hope in His Mercy*, *Pſal.* 147. 11. We may ſay (in a good ſenſe) *His Throne is upholden by Mercy.* It is *Mercy* alſo that makes Men to fear Him, *Pſal.* 138. 4. The 136 *Pſalm* throughout, is an *Encomium* of Mercy, as *That* which doth all for us; and this, becauſe *it endures for ever.* In the 138 *Pſalm*, the Prophet grounds

Pſ. 25. 10.

Pro. 20. 28.

his confidence touching his Perseverance, upon this Attribute expresly; *viz.* That *God would Perfect that which concerned him, because His* [Mercy] (which began the work) *endureth for ever.* The great Covenant is *founded* in Mercy, and is therefore stiled, *The sure Mercies of David*, Isa. 55. I shall not add touching this Attribute; For, if all the *Rest* be on our side, (and you see They are) the *Mercy* of God must needs be for us, since 'tis *That* (indeed) which hath enlisted and brought-in all the Rest.

Arg.VI. VI. The Saints Perseverance may also be Argued from the *Ends* of their being, with the *Author* of those Ends: (*This* the Scripture puts weight upon.) Their *Ends* are to glorifie God; and to be glorified with Him: But, neither of these can be attain'd without Persevering: Not the first; For, nothing so dishonours God, as Apostacy: Not the latter, because such onely as endure to the End shall be saved. They must (therefore) Persevere, or those Ends will be frustrate; which will not stand with the Author's authority. That *these* were the ends of their being, is evident: *Isa.* 43.21, *This People have I formed for my self*; and *v.* 7: *I created him for my Glory.* The Apostle also is very expres for it, in 2 *Cor.* 5. where, speaking of that Divine building in the Heavens, prepared for Believers; he tells us, *They were wrought for that self same thing.* The manner of expression is much to be remark'd: it is not barely said, this End, or this thing, we were made for; but (in effect) *this very thing and nothing else*, (to be sure, *nothing less*) was the scope and end of our Creation

tion, both old and new, even of all God's workmanship upon us. And as evident it is, that God Himself is the *Author* of those Ends, and that *therefore* they cannot miscarry. Upon this ground the Lord would have His People to found an *Undauntable* confidence, (as well may be gather'd from His so frequent indigitating of it.) In *Isa.* 43, He thus fortifies them against the forest of evils; *Fear not*, for [*I*] *have Redeemed thee*; [*I*] *have called thee*; and *ver.* 7, [*I*] *have created him*; [*I*] *have formed him*; *yea* [*I*] *have made him* [*I, even I the Lord*] ver. 11. and Chap. 41. 10, *Fear thou not, for* [*I*] *am with thee*, [*I*] *will strengthen thee*, [*I*] *will help thee*, *yea* [*I*] *will uphold thee*: The emphasis lies in the person *active*, [*I*] *i. e.* I the LORD, (a note of infinite significancy and security to Believers!) The Apostle also, in that 2 *Cor.* 5. that Believers might know themselves *invincibly* secur'd, he points us to GOD, as the great Author of those important Ends, and Almighty Undertaker for their accomplishment; *He that wrought us for the self same thing, is GOD.* It is as if he had said, It is impossible we should lose the thing we were wrought-for, because it is GOD that wrought us for it. It is not the designment of an Idol; that is, Of some *Ignorant*, *Rash*, *Fallible*, or *Mutable* Agent; such a One as may possibly be *surpris'd* by unlook'd-for accidents; *Circumvented* by a sublimer understanding; *Over-born* by a power above him; or *Recede* from his purpose, thro levity and fickleness of his Nature; *&c.* But it is GOD, who is *Wise in Heart, and Mighty in strength*, *Job.* 9. 4. It is He from whom all things that are have their being, and are per-

fectly under His Rule and Obeysance: He had Eternity afore Him, to lay His Design *surely*; and accordingly, *He declareth the End from the beginning, and changeth not.* It is therefore as impossible for Him either to *Do* or *neglect* to do, or *suffer* to be done, any thing whereby His purpose might suffer disappointment, as it is impossible *That God should lie.* He would never have set-up those Ends as the Sum and Upshot of His great Design, if He had not Determined to see them made-good. And therefore (as sayes the Apostle) *We are alwayes confident, That when absent from the Body, we shall be present with the Lord,* ver. 6 & 8.

This is also further confirm'd by that compendious Promise, *Jer.* 31. 33, *I will be their God and they shall be my People*: Every word (here) hath a peculiar Emphasis; 1. That He will be a [*God*] to them; 2. [*Their*] God; and 3. [*For ever*]: This [*I will*] imports both a *fixed Resolution*, and *Time without limit.* It is as if He had said, Tho other Lords *have had* the Rule over you, and you have *still* a proneness to revolt to them; It shall not be; I will not be Outed any more; I'l heal your backslidings, and be your God *still:* I'l carry it towards you and for you, as becomes a *God* to do; and I will make you *such a People*, as becometh God to *own*; *I will not be ashamed to be called your God, Heb.* 11. 16. It would (indeed) be both a disparagement and dissatisfaction to God, if His People should fail of that He made them for; which (certainly) cannot be, because God is theirs; and if God be theirs, all things are theirs, both this World and that to come; 1 *Cor.* 3. 22, 23.

Lastly,

Lastly, For the final Perseverance of Believers, *Arg. VII.* a principal Argument is fetch'd from the *Sovereign Decree of Election.* I call it *Soveriegn*, partly because it is the *highest* manifestation of God's absolute Dominion over His creatures, in choosing whom He would, and passing-by the rest: Partly also, because all sorts of things whatsoever are subjected to it, and made subservient to its final accomplishment. And this I take for a principal reason why Election is so frequently plac'd in Eternity, (or, *before* the Foundation of the World) *viz.* to shew, That the very Fabrick of the World, and all occurrences therein, were so contrived and framed in God's Decree, as having Election for their primary scope and End: That this *first* Cause is the *Supream* Moderator of *all intermediate* causes, and is it self subject to *None.* It was not any lovelines in Elect persons which moved God to love them at first: so neither shall their unlovely backslidings deprive them of it, (though it may be ecclips'd by their own default, to the breaking of their bones.) The Lord chose them for that blessed Image of His Own which He would afterwards imprint upon them; and *this* He still prosecutes through all dispensations.

That Elect Nation the *Jews*, they apostatized from God, and did worse than any other; yet would not the Lord utterly cast them off. In *Samuel*'s time their wickedness was very great; yet, saith he, (to stay them from *total* apostacy,) *The Lord will not forsake you*: But, what's the ground of that his great confidence, and grand Warranty? The very same that now we are upon;

on; *The Lord will not forsake you, because* [*It hath pleased the Lord to make you His People:*] Not because they remembred their duty and return'd to God; but because *He remembred for them His Covenant*: In pursuance thereof, He long maintained their Title, notwithstanding their often-repeated forfeitures; and when in captivity, brought them home again. And indeed, ther's nothing so melts the hearts of Those in Covenant with God, as that *the Lord should be pacified towards them after all their abominations.* The manner of God's dealings with this people, is especially Instructive, to help the Faith of the spiritual Election, upon all occasions; as holding-forth the *special* regard the Lord has for them, because of His *Covenant*: That tho' He may, and will, punish their iniquities; yet His loving kindness He will not take from them. And He puts it still upon His having once chosen them; as ye have it in *Jeremy, ch.* 41.9. *I have chosen thee, and not cast thee away.* This later clause, [*And not cast thee away*] seems added to shew, that His *Choosing* them was an act *unrepealable*: *q. d.* I knew aforehand what thou wouldst do, and how thou wouldst prove; and if I had meant *Ever* to cast thee off; yea if I had not Resolved against it; I would not have chosen thee at all: But since I have, be sure I'l stand by thee, *I will strengthen thee, I will help thee, I will uphold thee with the Right hand of my Righteousness.*

Ezek. 16. 62, 63.

Ezek. 36. 11.

It is true, The body of that Nation, for their unbelief, are now broken off; there is a suspension of the outward part of the Covenant: Not that God intends an *utter* rejection of them

Rom. 11.7.

For

For, such as have part in the *special* Election, are always saved; and the time will come when *All Israel* shall be saved: For, as touching the *Election*, they are beloved *still*, tho' yet unborn. For *their* sakes it was, that *those dayes of tribulation were shortened*, Matth. 24. 22. Which answers to that in *Isaiah* 65. 8, *Destroy it not; there is a blessing in it.* The Lord will not so much regard, what they have done, or deserv'd; as what His Covenant is concerning *Abraham*'s seed; which minding of His Covenant is from the *unchangeableness* of His *Purpose*; and therefore, though broken-off at present; *they shall be grafted-in-again*, Tho' driven into all lands; Scattered into corners; mingled with the Heathen; and become so like them, as not to be known asunder: yet being His *Chosen*, and within His *Covenant*, He will bring them out of their holes, and gather them [*One by One*] He will do it so accurately, exactly, punctually, that *None* shall be wanting; *Tho' sifted among all Nations, not* [*One*] *grain shall fall to the Earth.* The *Reservation* mentioned in *Rom.* 11. Was God's omnipotent safeguarding His Elect, when the rest of the Nation fell to Idolatry: They had gone *All* as well as *Some*, had not Election held them back; it's therefore said to be [*According*] to the Election of Grace; Election was the Patern, and Reservation the Copy of it. And, that this was not a single case, or restrain'd to that present time, is evident from *Matth.* 24, Where our Saviour foretels, that the subtilty of Deceivers, and temptations of the times, shall be such; and the Torrent rise to that strength; that 'twill be *next to impossible*, not to be carried-away by it; but for the *Elect*, they are safe-

Ro. 11. 24.

Ro. 11 24.

Isa. 27, 12.

Amos 9. 9.

Rom. 11. 4. *and* 5.

2*Thes.* 2. 11. 12, 13.

safeguarded; How? By the coming-in of the *first* and *sovereign* Cause; by the virtue of which, the whole force and influence of those *second* causes,
Mat.24.22. shall either be prevented or removed, mitigated,
inverted, shortned, or over-rule d; and the Faith
Ezek. 9. 6. of His Sealed Ones so confirmed, that they shall
not be hurt by them: yea, (and which is more)
Rev.7.3. Those very things, which are destructive to *others*,
shall work life in *them*. This turn'd *Balaam's*
Deut. 23.5. curse into a blessing to *Israel*; and *Paul's afflicti-*
Phil. 1.19. *ons* to his *Salvation*: they are to *Them* a cause of
Luk.21.28. *lifting up the head*. And if it were not so, the
James. 1,2. Apostle could not exhort us to *count it all joy, when we fall into divers temptations*; but that in
1Sam.2:9. the midst thereof *He keepeth the feet of His Saints.*
Isa.63.8. For (says God) *They are my People*; *Children that will not lie*: q. d. They are of those I have chosen, and set-apart for my self; and therefore, they shall not frustrate my purpose in choosing them; which seems implied in the word [So] *So, He was their Saviour*; I will save them, because I have made them my People.

And further, 'tis worthy your notice; That
Dan. 2:44. this Sovereign Decree is *alwayes* Regnant; a Kingdom that beareth rule over all, and shall [*never*] be broken. *Psal.* 89.34, *My covenant will I not break, nor alter the thing that is gone out of my lips*; *My Covenant shall stand fast with him*, ver.28. It is meant of the Covenant made with *David* and his house; or rather, with Christ and His spiritual-Seed; of whom *David* was a Type. And that we might have *strong* consolation, the Lord is pleased to bind it with an *Oath*; *Once*, (*i. e.* Once for all, and once for ever; it was so full and perfect, that it needed no Alteration,

Amend-

Amendment, or Repetition) *Once have I ſworn by my Holyneſs, that I will not lie unto David.* And how impoſſible it was, that this Covenant ſhould be over-ruled or broken, appears by *Jeremy*, who ſpeaking in the Name of the Lord, delivers it thus; *If you can break my Covenant of the Day, and my Covenant of the Night, that there ſhould not be Day and Night in their Seaſon; Then may alſo my Covenant be broken with* David *my Servant:* (Here note, by the way, that Day and Night take their turns; but ſtill it is in their Seaſon.) And *David* himſelf ſays of it, that *It is a Covenant* [*Everlaſting*] *Ordered in all things, and* [*Sure*] i.e. Whatever might poſſibly fall-in to interrupt it, there was *That Order* obſerv'd in the compoſition of the Covenant, aud ſuch a Power laid-up within it; as ſhould certainly over-run and bear-down thoſe impediments, triumph over *all*, and hold on its way: (as all the tempeſts and tumults that may happen in this lower World, can in no wiſe obſtruct the courſe and harmony of the Superiour Orbs.) He therefore declares in high (yet humble) expreſſions, that he deſires no other or better ſecurity for his Salvation. And it is not unlikely, that *David* and *Solomon* were both of them left to thoſe great and grievous backſlidings, to give proof of the *Sureneſs* of this Covenant; which indeed was ſufficiently done by them and tried to the uttermoſt: For, they both broke the Covenant on their part; and yet, the Covenant was not Null'd: No thanks to *them*, but to that *Sovereign Grace*, that had laid-in proviſion afore to prevent it, by making it *Abſolute* and *Unrepealable*. Yet will not the Lord con-

v 35.

Ier. 33. 20, 21.

2 *Sam.* 23. 5.

connive at their miscarriages; *If his Children forsake my Law and break my Statutes; I will visit their transgressions with the Rod, and their iniquity with stripes:* [*Nevertheless*] *My loving kindness will I not utterly take from him, nor suffer* [*My*] *faithfulness to fail.* There was indeed (at times) a seeming to *make-void* this Covenant; and great complaints are made upon it, (as, well there might;) but it revives and looks fresh again; Joy comes in the morning; as is evident by the close of that Psalm, *Blessed be the Lord for evermore, Amen,* and *Amen*! Its return was the more welcome for its temporary absence; and therefore he meets it with a double gratulation, *Amen* and *Amen*! It was but in a *little* wrath that He hid His face from them; and that *but* for a *moment* too; But, *with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer: The Mountains shall depart, and the Hills be removed;—but my kindness shall not depart from thee; neither shall the Covenant of my peace be removed, saith the Lord that hath Mercy on thee.* In *Jeremy* another impossibility is instanced, to shew the *Eternal validity* of this Covenant; *Thus saith the Lord, If Heaven above can be measured, and the foundations of the Earth searched out beneath; I will also cast off all the Seed of* Israel, *for all that they have done, saith the Lord.* The LORD (you see) has made Himself both the *Alpha* and *Omega* of this great sentence; to shew, that *both Ends* of the Covenant are in his own hands.

Ps. 89 31, 32, 33. v. 39.

Isa. 54. 8 v. 10.

Jer. 31. 37.

By these Scriptures (with many others) it is apparent, there shall be no failure on God's part; and consequently, None at all; because He hath ra-

taken on Himself the performance of the *whole*; (tho not so as to exempt us from our Duty, but to reduce us to it, and carry us thro it:) Believers (therefore) shall be invincibly secur'd to the end of their Faith, the Salvation of their Souls.

Yet doth not this Doctrine go free of contradiction: and truly, considering how plain and pertinent the Scripture is for it; it may well seem, That if the first impugners of Perseverance had not found themselves in a *Toil*; and necessitated to oppose it, for the maintenance of other principles they had before espoused; and which would not stand with this; they would never have set themselves against it. But Errors (like Truths in *that*) do hang on a string; Or, as links in a Chain, the first Mover draws the rest after it: But, I trust, (thro help from Above) all the objections that are laid against this Doctrine, shall (by one hand or other) prove to its farther confirmation. The chief that have occurr'd to me, are these that follow; and if I had met any more considerable, I hope I should not have shunn'd their tryal.

The Doctrine of Absolute Perseverance deprives Men of the sharpest Bit which God hath given them, to curb the unregenerate part of the Soul; We mean the Fear and Dread of Eternal Fire?

Ans. The Law is good, if lawfully us'd; so is *Fear*, in its time and place; out of which it is as a bone out of joynt. The Law works by *Fear*, as a School-Master unto Christ; It is ordinarily the first occasion of our motion towards believing;

ing; The heir whilst a Child may be under t
tutorage of fear: But when Faith is grown-u
than cast out the Bondwoman and her Son; Fe
shall not be heir with Faith: For, tho it be a goo
Servant, 'tis an ill Master. For *Fear* to prede
Eccl.10.5.7. minate *Faith*, is for *Servants to ride, while Princ*
walk on the Earth; which is *an Errour the Ear*
cannot bear. Believers (who know themselve
so to be) *receive not the Spirit of Bondage agen*
fear: They are acted *Now* by another principle
(as a Horse that is throughly broke and well
wayed, is better Managed by a gentle hand, tha
a biting Curb.) Faith works by love; It is no
(henceforth) the *Fear* of wrath, but the sens
of Christs love in *delivering* from wrath, tha
both curbs the unregenerate part, and carrie
to higher acts of obedience than *fear* is capabl
of; Altho at times, all sorts of Motives may b
2 Chr. 5.14. needful to keep them going; and the Lord fo
exercise of their graces, and other holy ends
may let the dearest of His Children long conflict
with their Fears; Under which He yet support
them, and brings them forth like Gold, at last
(See *Ethans* complaint, and the close he makes
in the 89 *Psalm*: See also, that excellent Trea-
tise, *A Child of Light*, &c.)

'There be two sorts of Fear; of God and o
'the Creature: *Creature-fear* Believers are stil
'called-from; (and with good Reason, as ye will
'find after.) *Godly Fear* is quite another thing;
'it's a Grace of the largest import; no saving
'Grace, but *this* Fear is put for it; or joyned
'with it; which juncture shews its import in that
'place. 'Tis sometimes put for *Faith*, *Gen.*22.12.

ith *Heb.* 11. 17. Sometimes for *Love*; *Psal.* 30.4. With *Luk.* 7.47. For *Reverence*; *Psal.* 9.7. *Levit.* 19.3. *Heb.* 12.28. For *Vigilance* nd *Circumspection*, 2 Cor. 7. 11. For *Subjection*, *Observance*, Mal. 1.6. *Holiness* also is coup-d with *Fear*, 2 Cor. 7.1. So is *Meekness*, Pet. 3.15. So also is knowledge, wisdome, nd good understanding, *Pro.* 1.7. *Ps.* 111.12. ometimes the whole of Religious worship is tended by it, *Judges*, 6.10. *Isa.* 8.13. *Job.* .1. and 8. This *fear* ariseth from the sight of God's Holiness, Greatness, Just severity against n; with the Freeness of His Grace, Sureness His Covenant, Fullness that is in Christ, nd our interest in Him; wherewith that sla-ish fear of Hell will not consist: On this ac-ount, the [*Lord our God*] is said to be a [*fearful Name*] *i.e.* It's the onely object worthy of our aith, Love, Reverence, and Religious worship: nd according to this sense of the word, *Bles-d is the Man that feareth always.* But, touching e *Fear of hell* as supposed the best Curb to sin, d promoter of preseverance, it ought to be re-cted. How far it may influence a Man that is holly unregenerate, as a curb to His lusts, is t the question here; but, if *Saul* and *Judas* n headlong to Hell, with this bit in their ouths; then is not the *sharpest bit* the most *Ef-ctual Curb.* Deut. 28.58

Arguments against it, are obvious;

1. *That* by which God purifies the heart, and hereby Believers are strengthened to a concur-nce with Him in that work; are surely the pro-rest Curb to Sin: That also which weakens,

and tends to destroy the *Root*, must needs be more effectual than *That* which onely hinders some *puttings* of it *forth*; But, all this is done by Faith; this lays the Ax to the Root; *By Faith God purifies the heart*; and every One *that hath this hope, purifieth himself as he is pure.* There's no such Virtue ascrib'd to the Fear of Hell; but plainly, the Spirit of *Fear* is oppos'd to the Spirit of *Love*, of *Faith*, and of a *Sound mind.*

Acts 15.9. 1 *Joh.* 3.3. 2 *Tim.* 1.7.

'2. That which has the place of an *End* in 'Christ's delivering from Enemies, can be no lett 'to Perseverance: But, That we might serve 'God [*without fear*] had the place of an *End* 'in that deliverance.

Luke 1.74, 75.

3. '*That* which the Scripture holds-forth as 'an *help* to Perseverance, cannot be an *hindrance* to 'it: but, the Scriptnre holds-forth *Faith and* '*Confidence* in God, as a principal help to Perse- 'verance, 1 *Pet.* 1.5. 2 *Tim.* 1.6. and 7. Rom. '6. 12. and 14.

Heb. 6.10, 11, 12. *ch.* 3.14. *ch.* 10.35.

4. '*That* which irritates the unregenerate part, 'cannot be *said to Curb it*: But, *This* does the fear 'of wrath; *when the Commandment came, sin revived*, Rom. 7.9. *i.e.* It took occasion by the law's re- 'straint, for the stronger resurgency against it; and 'So, the *Law worketh wrath*; as a Torrent stopt in its 'Course grows more impetuous: *Cain* was an in- 'stance of this; and even *Paul* in his unregeneracy: 'When throughly convinc'd of sin, if Grace step 'not in as its Guardian, the soul's undone. That 'Scripture *Matth.* 10. 28. Gives the objection 'no countenance; The *Fear* there intended, is 'that which hath Faith and Love in it; *Fear not 'them which kill the body; but fear Him that is able*

Rom. 4.15. *Gen* 4.5. *Rom.* 7. 10. 11.

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'to *destroy Soul and body in hell.* The two objects 'of Fear He puts in the ballance; to shew, the 'the little reason we have to balk our duty for 'fear of *Men*, whose Power can but reach to a bo-'dily death; and how much more to fear Him that 'has the Keys of Death and of Hell; that is, 'who hath Power to cast into Hell; might justly 'have done it; and yet hath saved us from it: 'And this *Fear* is *Love*; as is evident by *Mat.* 10. 37, 'Where speaking of the same thing, (*viz.* Cleav-'ing to Christ, and parting with all for Him,) 'tis expressly called *Love*; *He that loveth Father or 'Mother more than Me, is not worthy of Me:* And, 'for ought that appears to the contrary, it might 'be the fear of Hell that made the slothful Ser-'vant to hide his talent; *I knew thee, that thou 'art an hard Man,* ——*and* [*I was afraid*]; *and* Mat. 25. 24 'went and hid thy Talent in the Earth. 'Tis also 25. 'to be observ'd, that before the Great Tribunal, 'the [*Fearful, and Unbelievers*] stand linked-toge-Rev. 21. 8. 'ther. But, what ever influence the fear of Hell may have upon persons *unregenerate*, as a Curb to their lusts; the Doctrine of *Perseverance* de-prives not of it; for, *This* concerns onely *Be-lievers.*

The Objection is further excepted against; 1. Because it puts an *Indignity* on the Wisdom of God, as if He had taken from Believers some expedient help to Perseverance, by giving them *Absolute* Promises: (whereas, we should rather suspect our own understandings, and renounce those opinions, which necessitate such unnatural Deductions to support them:) For, do but se-parate the Promises from their *Absoluteness*, and

their strength is gon; they would prove as the Law, *Weak through the weakness of the flesh.* The Lord knows that Believers have the most difficult work, and deepest sense of their own insufficiency; and that nothing more weakens their hands than doubtings and fears; and for *that very cause* hath made His Promises *Absolute.* Thus He Armed *Joshua* to the Battle; *There shall not any Man be able to stand before thee all the days of thy life; I will not leave thee nor forsake thee*: and thence He draws him an Argument, to be *strong and of a good Courage.* Thus also *Samuel* (in the place aforementioned) When the People were greatly perplexed because of God's displeasure towards them; to confirm them in their duty, he comforts them against their *Fears*; *Fear not*; *ye have done all this wickedness*; *yet turn not a side from following the Lord.* And what's the strong Reason by which he fixes them? *For, the Lord* [*will not*] *forsake His People.* *Paul* (likewise) exhorting Believers to that great duty of keeping-down sin, that it might not reign; because the sharpness and heat of the conflict might otherwise make them recoil; he gives them (as an high Cordial) *assurance of victory*; tells them expressly, that *sin* [*shall not*] *have dominion over them.* Of the same mind were *Peter* and *John*; the One directs, *to give all diligence to make our Calling and Election* [*Sure*;] and this, as a principal means to *keep us from falling*: and the Other makes it the very scope of his whole Epistle, That Believers might [*know*] they have Eternal life, and that they might [*go-on*] *in believing.* Which kind of arguments had been very improper and unduly applyed, if giving them *assurance* touching

Rom. 8. 2.

Josh. 1. 5. 6.

1 *Sam.* 12. & 20. 22.

ing the *Event*, had not been a ſtrengthening of them in their duty; and much more, if it would have proy'd an indulgence to the unregenerate part.

2. Let *Fear* be conſider'd in its ordinary and natural effects; and 'twill eaſily appear, that nothing is leſs pleaſing to God, or more unapt for the ſervice of Perſeverance. As a Man's principle is, ſuch will be his obedience; ſlaviſh obſervance is the beſt that ſlaviſh fear can produce; which is no way acceptable to an ingenuous Spirit: God Loves a *cheerful Giver*; not *Samaritan* worſhip, (*for fear of Lyons.*) Such ſervice will alſo be *weak* and *wavering*: for, nothing ſo unſettles the mind as *fear*; it enervates the ſoul, and takes-a-way its ſtrength: *Nabal's heart died within him for fear of David*; and the Soldiers that kept the Sepulchre were as *Dead Men for fear*: The obedience (therefore) which comes from thence, can be but a dead obedience; the *effect* cannot riſe higher than the *Cauſe*. *Pharaoh* let *Iſrael* go, becauſe of the plagues; which being a little removed, he repents his obedience, and chides himſelf for it: And thoſe Hypocrites, though *fearfulneſs* had ſurprized them, remain'd Hypocrites ſtill. This fear will alſo conſiſt with the greateſt impieties; Thoſe very Samaritans who *Thus* feared the Lord, did alſo worſhip their graven images.

1 *Sam.* 25. 37. *Mat.* 28. 25. *Exod.* 14. 5. *Iſa.* 33. 14. 2 *King* 17. 41.

3. *Fear* puts upon uſing unlawful Means: *Iſaac* to deny his wife; *David* to lye, and feign himſelf mad; *Peter* and other holy Men, to diſſemble: It ſends Men to *Egypt* for help, (as it did the Jews;) yea, to Hell, (as it did *Saul.*) Therefore, both Satan and wicked Men, are ſtill endeavour-

Gen. 26. 7. 1 *Sa.* 21. 13. *Gal.* 2. 12. & 13. *Hoſ.* 7. 11. 1 *Sa.* 28. 7.

ing to put God's people in fear; as they would *Neh* 6.14. *Nehemiah*, whereby his work had ceased: And 19. Satan stood at *Joshua*'s right hand to resist him; *Zech.* 2.2. *i. e.* To accuse him; and so, to put him in fear, because of his *filthy garments*, thereby to discourage him in the work of His Office.

4. Let *Fear* be compared with its *contrary*, which is *Faith*. *This removes* the Mountain, whiles *Fear fixes* it; yea, seems it to be, where is no such thing. *Fear* made the unbelieving spies bring-up an evil report of the good Land, and to fancy impossibilities of obtaining it: *Faith* made *Ca-* *Num.* 13,30 *leb* and *Joshuah* magnanimous; *Let us go-up at* ch. 14.9. *once* (say they) *and possess it; for we are well able to overcome it; yea, they shall be bread for us.* These two, who feared no miscarriage under an absolute Promise, were carried-in; all that *doubted* were *Mat.* 14.29, shut-out. *Peter*, whiles confident, walked on the 30. waves; when he began to *doubt*, he began to *Josh.* 23.10. *sink*. It was *Faith* made those Worthies *valiant in fight*; Enabled one to Chase a Thousand; *Heb.* 11. When *fear* caused a *Thousand* to flee at the rebuke *1 Sam.* 14. of *One*; yea, at the *shaking of a leaf*. An *handful* of 15. Obedience springing from *Faith* and confidence in God, is more acceptable to Him, than *Sheafs* and *1 Cor.* 13,3. *Loads* arising from *fear of wrath*. If *Paul*, for fear of Hell, had given his body to be *burned*, it had been *nothing*: But, *Faith* and Love render small things *Gal.* 3.22, of value with God: (the Widow's mite, and a 23. cup of cold Water.) And 'tis worthy of remarque, that when the fruits of the Spirit are reckoned-up, this *Fear* is not so much as named among them. And certain it is, that the more sensible and *1 Joh.* 4.18. lively our love is to God, the less will be our fear of hell; for, *Perfect Love casts-out fear*. 5. If

5. If *Fear* were such an effectual Curb to sin, or help to Perseverance; there would not be such Promises of *delivering* God's people from their fears; nor would they so affectionately bless God for their being delivered; Nor so resolutely set themselves against it; Neither would there be so many Commands and Injunctions laid upon them, Not to be afraid: 1. For Commands against Fear; *Jer.*46.27. *Fear not thou O my servant Jacob, - for I will save thee*; and v.28, *Fear then not*; —*I will correct thee in measure*; i.e. Meetly, and proportionately, according to the scope of my Covenant, which is to *save* thee. The Lord would not have us think our selves in danger of being cashier'd, when we are chastened; which seems the import of that in *Isa.* 10. *I have chosen thee, and not cast thee away*; *fear thou not.* So, to the Hebrews; *Cast not away your confidence*: And to His Disciples, *let not your heart be troubled*; *neither let it be afraid*: (Nothing brings that perturbation of mind, as Fear.) And, *Fear not, little flock*; (why?) *It is your Father's good pleasure to give you the kingdome.* Innumerable are the injunctions laid upon God's people against Fear; *Isa.*35.4. *Ch.*43.5. *Ch.*42.13,14. *Ch.* 44.2. *Jer.*30.10. *Deut.*10.19. *Joel.*2.21. *Zeph.*3. 16. *Hag.*2.5. *Zach.*8.13,15. *Matth.*10.28. *Acts* 27.24. *Rev.*1.17. &c. Therefore, freedome from this Fear, is noe impediment to Perseverance.

*Isa.*41.9,10 *Heb.*10.35. *Joh.*14.27. *Luk.*12.32.

2. Promises of *delivering from Fears.* Jacob *shall be in quiet, and none shall make him afraid: He shall not be afraid of evil-tidings; He shall be quiet from fear of evil.* The Promise is not made to Fear and Fainting, but to Faith and Confidence; Psal.27.14, *Be of good courage, and He shall strengthen thy heart.* It it had

*Jer.*30.7. *Psal.*112. *Prov.*1.33.

had been the mind of Christ, that Believers should still be under this *Fear*; He would not have told them, *They are passed from death to life, and shall not come into condemnation:* That *they shall sit upon Thrones:* That *their Inheritance is reserved in heaven for them*, and *they kept for it*; and that *by the Mighty power of God.* The Result of all which is, That *having these Promises, we should cleanse our selves from all filthiness of flesh* and *spirit*; *perfecting holiness in the Fear of God.*

Joh. 5 24. *Mat.* 19 28. 1 *Pet.* 1. 4, 5. 2 *Cor.* 7. 1.

3. Examples of Christian Resolution, *Not to fear.* Psal. 23. 4, *yea, though I walk through the valley of the shadow of death, I will fear none evil:* Isa. 50. 7, *Therefore* (That is, because the Lord God had promised to help him; Therefore) *have I set my face as a flint, and I know that I shall not be confounded.* Ps. 56. 4, *I will not fear what flesh can do unto me.* And Ps. 49. 5, *Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?* These, if any thing, should have put him in fear; but his Faith resolves against it; according to *Isa.* 12. 2, *I will trust, and not be afraid, i. e.* He would not willingly admit the least mixture of fear with his Faith; and good Reason for it, since *the Joy of the Lord was his strength.*

Neh. 8. 14.

4. *Instances of* Thankfulness *for* deliverance from fears. Psal. 34. 3, *O Magnifie the Lord with me, and let us exalt His Name together.* (But, what's the occasion of this joyful triumph?) *I sought the Lord and He heard me, and* [*Delivered me from all my fears*] *v.* 4. Ps. 27. 6, *Therefore will I offer in His Tabernacle Sacrifices of Joy*; and the Reason of it was, That *God would hide him in His own Pavilion*, *v.* 5. that is, He would secure him from dan-

danger, and set him up above his Fears: Which he could not, with any good reason, have rejoyced-in; nor have prayed, that God would *Restore to him the joyes of His Salvation*; if the dread of Eternal fire, had been so good a friend to Perseverance.

Scriptures to this purpose might be multiplied: But these (I hope) may have left the Objection without footing. But, besides our Scripture-proof, it is evident in experience, that nothing so elevates the spirit and courage of a Man in great undertakings, as *assurance of Success*: But, whiles he is wavering, and doubtful How he shall speed, especially whiles he meditates *Terrours*, and of them the *Dreadfullest*; his hands are infeebled; nor he has not his wits about him: That which tends (in truth) to make a Man *Steadfast, Unmoveable*, and *alwayes to abound in the work of the Lord*; is not the fear of miscarrying, and loosing all at last; but, *Faith and a certain knowledge, that his labour shall not be in vain in the Lord.* 1 Cor. 15. 58.

If a Man once believing cannot lose his Faith; Why is it said, Let him that standeth take heed lest he fall? and Look to your selves, that we lose not the things we have wrought? If no possibility of losing, what need such Cautions, and so great Circumspection?

Ans. The maker of this Objection hath elsewhere granted, that the possession of *Canaan* was sure to *Abraham*'s seed, so as their unworthiness could not deprive them of it: And yet we find, their Induction and actual Possession, yoked (afterwards)

wards) with as many Conditions, Cautions, and limitations, as the Promise of Salvation to Believers, any where is; and yet, nevertheless certain. But, for more particular answer,

1. It is evident, That a righteous Man *may fall*; and as evident it is, That he *cannot fall finally*: For, tho' he falls *Seven* times in a day, *as often* does he rise-agen, *Prov.*24.26. and this, because the *Lord upholdeth him with His hand*, Psal. 37.24. And Ps. 145, *The Lord upholdeth all that fall*: Either He stayes them when they are falling; Or, He so orders and limits the matter, that they fall not into mischief, as others do; and, to be sure, He'l set them on their feet agen: the Absolute Promise cannot be null'd or discertain'd, by cautionary words elsewhere delivered. It cannot therefore be meant of a Total and Final falling-away, which the Scripture-Current expresly runs against.

*Hos.*14.4.

*Gal.*3.17.

2. There are Considerations enough, and of great weight, Why Believers should take-heed of Falling, without supposing a total loss of their Faith; (the breaking of a Man's *bones*, is ground sufficient for such a Caution, altho' he be sure that his *Neck* shall be safe;) the dishonour done to his Father; the shame that is put upon Christ; Grieving the Comforter; Scandalizing the good ways of God; stumbling the Weak; Strengthening the Wicked; the unfitting of him for his duty; Interrupting his Peace and Communion with God; *&c.* Every of which will weigh deep with a soul that is born of God.

3. The Lord brings-about His Purposes (for most part) by Means; Of which, Cautions are

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a part; and by which (as a Means) He keeps-off the evil Caution'd against. In the 1 *John* 2. 28: the Apostle exhorts them to *abide in Christ*, (whom certain Professors had relinquished, *v.* 19.) And, as purposely intending to obviate this Objection, he tells them; *That they shall abide in him*, v. 27. whereby he strengthens them to their duty.

As the other place objected, (*viz. Look to your selves that we lose not the things we have wrought*;) It is one thing to lose for a time the *Sense* and *Comfort* of Our State; as *David*, *Heman*, and Others, did; and another thing to lose the state it self; which a Believer shall never do, as is shewn afore. Of much like Import is that in 2 Pet. 1. 5, 6, 7, 8, 9, verses; where he exhorts them, To *give all diligence to add one Grace to another*: And, to help them in their work, he tells them, 1. What advantages they shall have by their so-doing; They *shall not be unfruitful in the knowledge of Jesus Christ*; i. e. It shall evidence to them that the knowledge they have, is a *real* knowledge; which cannot be known from that which is *formal* only, but by such an effect. That also by this Means it shall be increased; the using of things well, and to their proper End, being the readiest way to their Improvement, according to *John* 7. 17, *He that will do my Will, shall know of my Doctrine*. 2. He then sets afore them, the loss they shall have, in case they neglect this great Duty of *Adding Grace to Grace*; *They will become blind*; Unable to see afarr off; and forget that *they were purged from their old sins*: Remisness will bring *obscurity* upon their Evidences; That which was clear to them *afore*, will *Now* become Clouded, and be as if it were not; It may

Heb. 4. 1. may *seem* to them, that they are short of that Rest, which yet is sure to them; and so they'l be put to begin their work *Anew*: Whereas, *if they do these things, they shall never fall*; i. e. They shall not fall from their *stedfastness*, nor lose that clear sight and assurance which now they have, touching their good estate, *viz.* as being *partakers of the Divine Nature*, and *Purged from their old sins*; Which those neglects might put out of their sight; and so, lose them the sense and comfort of *what they had wrought.*

We read in John 6. 60, *That many of Christ's Disciples forsook him: In* Timothy, *Of some, who as concerning the Faith, had made Shipwrack: And of* Simon Magus, *who once believed, and was afterwards found in the bond of Iniquity?*

Ans. The Objection has an Intire Answer made ready to its hand, in 1 *John* 2. 19, *They went out from us, because they were not of us; For, if they had been of us, they would* [*no doubt*] *have continued with us.* *Seeming* Faith may *really* be lost, as theirs was; and *Real* Faith may *seemingly* be lost, as was the Apostle's, *Luke* 24. 21. *Heb.* 4. 1. *Seeming* Faith is *really* lost, because it was but *Seeming*; *Real* Faith cannot be lost, because it is *Real.* Yet we shall find, that *That* which is but *seeming*, is frequently call'd by the name of *that* it seems to be; as in *Matth.* 13. 12. It is said, *That which he* [*hath*] In *Luke* 8. 18. (speaking of the same thing) it is rendred, *That which he* [*seemeth*] *to have*: So those who forsook Christ, they were Disciples but in *shew*; they never believed in *truth*; as appears by the

Phil. 1. 18. *Rom.* 2. 20. 1 *Tim.* 6. 5.

the 64 verse of the *6. John*, *Jesus knew from the beginning who they were that believed not*: And this (*viz.* because it was but a *seeming* Faith they had) He gives as the Reason of their now-forsaking him.

As for *Simon Magus*, the Answer is as cleer concerning him; where let us consider,

1. That a man may be said to believe, and yet not be a Believer; As a Righteous Man *To Sin*, and yet not be a *Sinner*. To be a Believer, is to be thorow-paced in Faith; to believe all that is to be believed; and to have the heart united to it: *Thus Simon* believed not; and if he had, he could not have thought the Holy Ghost vendible for Money.

2. His Faith seems to be onely such a belief concerning *Philip*, as the *Samaritans* sometimes had concerning *Simon*; viz. That he was *the great power of God*. For, finding himself over-matcht by *Philip*, who cast-out the Spirits which he (perhaps) had possessed them with; he could not, now, but give the precedency to *Philip*, as having a greater power than himself; and therefore, *he continued with* Philip, *wondring at what he did*, v. 13. Acts 8.

3. *Simon's* believing might be only an outward professional Faith, taken-up for by-respects; (which may well be supposed) to preserve his interest and repute among the people; who now began to fall from him, and to follow *Philip*; whose Disciple he himself will profess to be, rather than be quite cashier'd. Besides, this profession of his, might (in his conceit) be a step towards his *purchasing the gift of the Holy Ghost*; which if he

he could obtain, he had then been again in as good a Condition, both for reputation and profit, as before.

If any would say, we read not of this distinction of Faith, into *true* and *false*: I answer, The Scripture frequently speaks of *Persons* and *things*, according to Vulgar esteem; or what they pro-
2 Chr. 28, fess'd themselves to be; *Ahaz* is said to *Sacrifice to the Gods of* Damascus *that smote him*: and yet, neither were they Gods, nor did they smite him: but it's spoke according to his own superstitious opinion of them. So those four hundred Men,
1 King 22. 9 who prophecied before *Ahab*, they are called prophets; not that were *so indeed*, but because they So professed themselves; or, because So reputed by *Ahab* and the People. A *Prophet* is one that is inspired by the Holy Ghost; which those Men
Ver. 22. 2. were not, but by a lying spirit. Now *Simon Magus* was no more a true Believer, than those true Prophets; nor his faith any more of the right kind, than their Predictions true Prophecies. We also find, that the Scripture makes the *Coming-to-pass* of the thing foretold, to be the evidence of a true Prophet: According to which Rule, *Perseverance to Salvation* must demonstrate the truth of Faith; and *where-ever* this follows not, *there* Faith
Tit. 1. 16. was but pretended; *They profess to know God, but*
2 King. 17. *in deeds do deny Him*; As of those *Samaritans* be-
32 & 34. forementioned, It is said, *They feared the Lord*; and presently after, that *They feared* [*not*] *the Lord*; They feared him in *shew*, but not in *truth*.

4. *The Foundation of God standeth sure; having this*
2 Tim. 2. 19 *seal, The Lord knoweth them that are His*: He brings it in to comfort Believers, touching the

Sure-

Sureneſs of their ſtanding; when others, of as glorious out-ſides, make *Shipwreck* of the faith: It ſtands ſure, becauſe *the Lord knoweth them that are His*; *He knows whom He hath Choſen*; *For whom He hath received the Attonement*; *whom He hath Called* and *cauſed to take hold of His Covenant*: And *theſe* ſhall ſurely be kept, notwithſtanding the woful back-ſlidings of others.

If one that believes not Now, *may have faith hereafter*; *Then, one that is* Now *a Believer, may loſe his Faith, and turn Apoſtate?*

Anſ. It follows not, That, becauſe Chriſt can bind Satan, and caſt him out; therefore Satan can do ſo by Chriſt. He can come into the Devil's Nurſery when he will; take a Crab-ſtock and tranſplant it, and graft it with a Noble Cyons: But Satan cannot come into God's Vinyard, (which is a Garden encloſed) and take thence What him pleaſeth. One who is now dead in ſin, may be quickened; but, being once alive, can dye no more: It is Chriſt's own Aſſertion, *He that liveth, and believeth in Me, ſhall never dye*: Which cannot be meant of any other but a *Spiritual* death; which is all one with loſing his Faith. *Joh.* 11. 6.

A Righteous man may turn away from his Righteouſneſs; and that ſo, that he ſhall dye for it, Ezek. 18. 24?

Anſ. There's a two-fold Righteouſneſs, 1. Moral; Such as *Paul* had before his Converſion; *This* a Man may continue in to the laſt, and yet not be Saved: 2. There is a Goſpel-Righteouſneſs; (1.) *Imputed*, This is the Righteouſneſs of Chriſt

Christ, by which we are justified: (2). *Infused*; This is the Divine Nature communicated by the Spirit of Christ, whereby we are sanctified: These two go inseparably, and can never be lost. But, the Righteousness spoken-of in the place objected, seems to be of the former sort, *viz. Moral* or *Outward* Righteousness; For, Outward Conformity to the Law was the condition of their possessing the land of *Canaan*, with long life and prosperity in it. This (if they retain'd it) gave them a legal Right to those Promises; If they turn'd from it, they ran into a forfeiture: And lose it they might, for they had no promise that they should abide in it. But, the New Covenant undertakes for *That*, as is evident by comparing *Jer.* 31. 31, 33. with *chap.* 32. 40. But if any will yet suppose, The Righteous Man spoken of in that 18. of *Ezek.* to be meant of a true Believer; there is (I hope) in the Answers foregoing, to Solve it.

If any should alledge; But suppose a Believer be taken-away in his Sin, (as perhaps, *Josiah* was) and hath not time to Repent of it? I Answer, 1. It cannot be proved that this was the case with *Josiah*: He had time sufficient between his Wounding and his Death; as is evident by the story. But, 2. There was *That* in him that *would* have Repented; and God reckons of a Man according to what he *would* Do: It being in *David*'s heart to build him an House, it was accepted as if he had done it. The *Root* of the matter is in every Regenerate person, which if it had time would put-forth it self in fruits: and therefore They shall not be dealt-with as barren trees, which have not *that* substance in them.

2 *Chr* 35. v. 23.

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The Promise of Perseverance, is not made to Faith, that That *shall not fail; but in reference to the favour of God*, viz. *That if Men go on to Believe, they shall abide in his love?*

Ans. Thus to give the sense of the promise, is 1. To enervate it, and to make it speak but according to the Covenant of Works: It bereaves it wholly of that *Betterness* the Scripture ascribes to it, in *Heb.* 8. 6. 2. It renders the Promise as speaking *fallaciously*; making shew of *That* it intends not: It would be as if he had said, You shall *keep* the favour of God, if you do not *lose* it. 3. Faith is the Soul's coming to God; Unbelief, its departing from Him: The Promise (therefore) that secures against departing from God, secures your continuance in believing: He that undertakes you shall be *Crown'd*, doth *virtually* undertake for your holding out to the end of your Race.

Others again, dispose Otherwise of those Promises, recorded in the 36 *of* Ezek. *and* 32 *of* Jeremy, *touching Men's not departing from God; Restraining them to the* Jewish *Nation, and to the last Dayes.*

Ans. To this, may readily be answered; 1. That the time which *then* was, is called the last Time, 1 *John* 2. 18. *Acts* 2. 17. 2. Albeit that some particular times and persons are more peculiarly concerned in the Promises of the Old Testament, especially such as refer to temporal things; yet is there no one Promise, but, in the spirituality of it, belongs to Every one that belongs to Christ, that is, Jews in Spirit:) *No Scripture is of private*

Interpretation; and therefore not to be Confin'd to those particular times or persons, when and to whom they were delivered; They were written for the use of All, 1 *Cor.* 10. 11. And 3. We find them accordingly apply'd in the New Testament; The Promise made to *Joshua* touching the success of his Warfare in *Canaan*, is by the Apostle applyed to Believers in general, as an Argument against over-much carefulness in a Married State, & for Contentedness with our present condition: So likewise, the Prophesie of *Isaiah*, touching the hypocrites of his time, is by Christ applyed to the Pharisees: And the Promises made to the *Jews*, in *Isa.* 54. 13. and *Jer.* 31. 33. are applied to the Gentiles, in *John* 6. 45. and *Rom.* 4. 15. and 16.

Josh 1. 5. with *Heb.* 13 5

Isa. 29. 13. with *Mat.* 15. 7, 8.

This Doctrine of Absolute Perseverance, lays the Reigns of Security on the Neck of the flesh, and and of the old man in believers?

Ans. 1. This Objection is (in effect) the same with the first; only it speaks broader; which shews, That the farther Men go in opposing the Truth, the worse language they give it. That *Many* who disbelieve the Doctrine of Perseverance, have given the Flesh its full Range and liberty, needs no proof: But, That any Believer hath made that impious improvement of it, will never be made-out. 2. The Objection deserves no Quarter, because it highly reproaches the Goodness and Faithfulness of God; as if for a Fish, he had given his People a Scorpion; For so 'twould be, if His giving them Absolute Promises, should prove an Indulgence to the flesh

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3. It also Contradicts the known and constant way of holy Men's Arguing and Inferring from Absolute Promises, and the highest Assurance: See a few Instances of this; *Col.* 3. 4, *When Christ our life shall appear, then shall ye also appear with him in Glory*: The Result of it is, *Mortifie* [*therefore*] *your Members which are upon the Earth.* 1 *Joh.* 3. 2, [*We know*] *That when He shall appear, We shall be like Him*: And what is the fruit of this knowledge? *Every Man that hath this hope in him, purifieth himself even as he is pure.* The like ye have in 2 *Cor.* 5. 1. *For, we* [*know*] *that if our earthly house of this tabernacle were dissolved, we have a building of God, an House not made with hands, Eternal in the Heavens*; and what the effect of this great Knowledg was, ye have in the 9. v, [*Wherefore*] *We labour, That whether present or absent, we may be accepted of him.* In 2 *Cor.* 6. 18, is repeated the Sum of the New Covenant; *I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty*: See now the use he makes of it; (and all Believers have the same Mind;) *Having therefore these Promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.* *Job* knew That his Redeemer lived, and that he should live with him; and yet, as to *holiness* and *integrity*, *Not a man like Job in all the Earth.* And that holy man *Asaph* was fully assured of Persevering infallibly, *Psal.* 73. 24. *Thou shalt guide me by thy Counsel, and afterward Receive me to Glory*: This did not loosen the Reigns but made him cleave closer to God, Renouncing all but Him and his Service; *Whom have I in Heaven but thee?* v. 25. And, *It is good for me to draw*

nigh to God, v. 28. The like frame of Spirit we find in *David*, Psal. 23. [*Surely*] *Goodness and Mercy shall follow me all the days of my life*; His Result also, is, *I will dwell in the House of God for ever.* And, that these were not temporary fits and flashes, but from a setled Principle; is further apparent by his manner of Reasoning; Psal. 27. 5, 6. *In time of trouble, He shall hide me in his Pavillion*: (no safer place on Earth nor in Heaven:) *and now* Luk. 12. 19. *shall my head be lifted up above mine Enemies round about me.* What follows upon this Mounted Assurance? *Soul, take thy ease, eat, drink, and be merry?* O no! But [*Therefore*] *will I offer Sacrifices of Joy; I will sing, yea I will sing praises unto the Lord!* He was now upon his *high-places*, out of the reach of danger; but did not grow Remiss upon it, Restrain Prayer, and give-over Calling upon God; But falls the more fervently upon that which shall be the Upshot of all in Heaven: He would rather have been Remiss *without* this Assurance, as himself confesseth at the 13 verse, *I had fainted, unless I had believed to see the Goodness of the Lord in the land of the living.* So, *Paul's* assurance of obtaining what he ran for, was a Mighty strengthening to him in his Race: Who so Crucified to the World as *Paul?* so abundant in all kind of service, or more ready to dye for Christ, than he? Who yet had the fullest Assurance of holding out, and of Receiving the Crown of Righteousness at last; And, that nothing should separate him from it. By these ye may gather, That Believers are of a Nobler Extract, than to love God *the less*, because He loves them *so Much*; and that 'tis no trivial Slaunder to Insinuate, That Believers, (especially such

ſuch as have Aſſurance,) are moſt expoſed and given to backſliding: Which is (ſure) an unnatural conſequent of their being *Sealed to the day of Redemption*. Such objections do alſo argue the Authors of them Not well-acquainted with the good ways of God; nor with that ſpiritual obliging ſweetneſs that is found in them; Which any One, who hath taſted thereof in truth, would not turn from, altho his future happineſs were not concern'd in it. Nor do they Conſider the frame and nature of the New Creature, which hath ſpiritual ſenſes, fitted to diſcern what makes for its own preſervation, and what againſt it. Had you Fifteen years added to your life, and a *Certainty* of it; Would you therefore forſake your food, and diſuſe the ordinary means of preſerving life? The *Jews* had an abſolute Promiſe, That God would ſave *Jeruſalem* from the King of *Aſſyria*, (who then beſieged it:) Did they ſet ope their Gates, and draw off their Guards upon it? Senſe and Reaſon would teach them Otherwiſe; Which Grace does not deſtroy, but perfect. It's a ſparkle of that Heavenly fire, which cannot live out of its Element; nor can all the Waters under Heaven quench it. It's a participation of the Divine Nature, and ſo loves and hates, as the Father of it doth; and It will cleave to Him in every State: If *he ſave me alive, I'l ſerve him*; *If he kill me, I'l yet truſt in him*; In life and in death, I will be the Lord's. This is the natural diſpoſition of the New Creature; It favours only the things which are of God: And the higher-taſted they are by Aſſurance, the more is he Aloft, and above the lure of carnal Divertiſements; not to

be Reigned or led by them. Therefore, Let God be true, and his Prophets and Apostles be reckoned for faithful Witnesses; And every one that speaks Otherwise, a lyar.

The next thing in course is, To consider What improvement may be made of this Doctrine; Which one would surely conclude, of very great usefulness, since the Scriptures are so greatly concern'd about it. In General, it affords matter of eminent Support to Believers; especially in *difficult* cases: It also evinceth matter of Duty on the Believer's part; and from the Examples forequoted, something of Direction in reference to both; Which I shall here put intermixedly.

Infer. I. First, Stand still, and behold the Salvation of the Lord! And at the sight of this great thing, Say in your hearts, with an holy Astonishment, *What hath God wrought!* Let your Souls be filled and inlarged with ever'lasting admirings of that Grace (that Sovereign Grace) which has thus impregnably secur'd the Salvation of His Chosen; that no manner of thing, whether within them or without them, shall be able to hinder them of it; even *the Gates of Hell shall not prevail against it:* No, not so much as *one* of the stakes thereof shall be removed, and that for *ever*. *Shaken* you may be, and toss'd with a tempest; but never *Over-turn'd*, because ye have an *Eternal Root*. *Electing love* is of that Sovereignty, that it Rules and Over-rules all in Heaven and Earth: *Christ Jesus* our Saviour and Lord; The *Holy Ghost* our Sanctifier, Councellor, and Comforter; in all that They have done, do, or will do, do still pursue that

that ſcope: All Ordinances, Providences, Temptations, Afflictions, and whatever can be named, (be it good, or be it bad in it ſelf) Life, death, things preſent, and things to come, are all made Subſervient to the Decree of Election; and do all work together, to compaſs and bring-about its moſt glorious Deſignment. If the Courſe and Conduct of *Common* Providences were truly lined out; it would yield an Illuſtrious Proſpect: How much more the Conduct, Order, and End, of thoſe *ſpecial* Providences, which are proper to, and converſant about Election! When all the peeces thereof ſhall be brought together and ſet in order, how beautiful will it be! Angels and Men ſhall ſhout for the Glory of it! Then 'twill be evident, God has done nothing in vain, or impertinent to your bleſſedneſs: That whatever hath befallen you here (however contrary to your preſent ſenſe and opinion of it) was diſpenſed in very *faithfulneß* to you: That if any of thoſe manifold (and ſeemingly Croſs) Occurrences, you have been exerciſed with, had been omitted; it would have been a Blank in your ſtory, a Blot in your 'Scutcheon of honour. When you ſhall ſee What Contrivances have been againſt you; what Art, Subtilty, Malice, and Power, they were agited with; How unable you were to Fore-ſee, prevent, avoid, or repel them; and how all the Attributes of God and His Providences, each one in its time and place, (which was always moſt ſeaſonable) came in to your Reſcue; Retorting on your adverſaries, and ſafeguarding you, yea, how that which was death in it ſelf, was made to work life in you; How amiable and admirable

will the story of it be! That when your Faith was weak, the Lord did not withdraw from you; That when it was at its height and strength, He *then* did for you above all you could believe or think; and through an unspeakable Press of Difficulties and Contradictions, He carried on his work in you; even bearing you on Eagles wings, until he had brought you to Himself; How will you Magnifie his Work, and admire it then! Begin it Now.

Inf. II. Secondly, Let us study more the Knowledg and Contents of this great Truth, of *Believers Invincible Perseverance*; the Rise, Progress, and Tendency of it, and what advantages it yields us; which (indeed) are many and very considerable.

1. As it is a part of the Doctrine of Election; which teacheth, That nothing in us, but Grace and Love in God, was the only Original Cause of our Salvation: The knowledg whereof will work in the Soul an holy ingenuity and love towards God, whom nothing offends but Sin. *Simon* answered right, when he said, *He that had most forgiven him, would love most:* Whence it follows, That he who believes the free Remission of all his sins from first to last; must needs love God *more* than he who believes only the pardon of those that are past; and *that* so, as that they may be all charged upon him agen: Or if not, That yet he may possibly perish for those to come; perhaps in the last moment of his life; For, he is not sure (nay, 'tis very doubtful, if dependent on his own natural will) that Faith and Repentance shall be his last Act. Now, this Grace of Love being

Luke 7.43.

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the strongest and most operative Principle; he that is led by it must act accordingly; that is, Vigorously, and without wearinesse; as *Paul* did. And *Joseph* having received large Tokens of God's love to him, and expecting more yet; argues against, and (with an holy disdain and sleight of hand) puts by the temptation, *How can I do this, and sin against God*, who hath dealt, and will deal so bountifully with me! 2 Cor. 4. 16.

2. As it teacheth the Soul to Depend upon God for its keeping, as having his Almighty Power absolutely engaged for it: Whereas, if the efficacy and event of all that GOD doth for Me, should depend upon something to be done by my self who am a frail Creature, and prone to Revolt; I should still be in fear, because still in danger of Falling, and losing all at last: And this Fear, being an enfeebling passion, must needs render my Resistance and all my endeavours, both irregular and weak: Whereas a Magnanimous and fearless spirit, who sees himself clothed with a *Divine Power*, shall have his Wits (as we say) more about him, to discern Dangers and Advantages; and consequently, how to eschew the one, and improve the other.

3. As it gives assurance, *Our labour shall not be in vain.* This made those believing Hebrews to *endure that great fight of afflictions, and to take joyfully the spoiling of their Goods*; because *they* [*knew*] *they had in Heaven a better and more-enduring substance.* All manner of accomplishments put into one, and made your own; would not so invincibly Steel your foreheads, and strengthen your hearts, as to be *Sure of Success*, and to come off 33, 43.

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Conquerour: The Apostle therefore brings it in as the highest encouragement in our Christian Warfare, in *Rom.* 6. 14. and *chap.* 8. 37. And our blessed Lord Himself (who of all others had the hardest Chapter to run through;) It made *His Face as a Flint, because* [*He knew*] *He should not be Confounded.*

Isa. 50. 7.

Infer. III. Thirdly, Make it one, and that a mayn part of your business, to foyl and disprove the Objections that are brought against this Doctrine: And your nearest way to it is by *Growing in Grace*, 2 *Pet.* 3. 18. with chap. 1. from the 5th. verse to the 10th. 1. Lay-aside, and cast away every weight, especially the sin that doth most easily beset you; your bosom sin, whatever it be; Cast them to the Moles and to the Batts; They are not fit Mates for Day-light Creatures: It's a Noble prize you run for; therefore clog not your self with any thing that may hinder, or retard your pace. 2. Keep your selves in the love of God; maintain a spiritual sense of His love to you, and a lively answer of holy affections towards Him. Whatever may tend to obscure or lessen your sense of it, have nothing to do with that unjust thing; keep your self from Idols; let nothing have an Interest in your love but God; and all things els, but in subordination and with respect to Him onely. 3. Watch against the Beginnings and very first Motions of sin; Nip it in the bud; Abstain from all appearance of evil; and walk not on the brink of your liberty. It's easier to keep out an Invader, than to expel him being entred; to keep down a Rebel, and prevent his rising, than to conquer him when he is up. Great and black Clouds have

Isa. 2. 20.
1 Thes. 5. 5, 6.

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ſmall beginnings; the bigneſs of your hand (at firſt) may riſe and ſpread ſo as to cover the whole Heavens: Therefore, keep-off ſin at ſtaff's end. 4. Be diligent and induſtrious in it: Think not, becauſe it is God who performeth all things for you, that therefore you may ſit ſtill, or be Remiſs in your duty; your Arms and Armour were not provided to Ruſt in your Tent. There may be (indeed) ſuch a Juncture in Providence, that it may be your Duty (and ſo, your ſtrength) to ſit-ſtills; as was theirs at the Red-ſea:) This is, when all farther motion is ſhut-up to you; and then the Lord will do his Work without you: But uſually there's ſomething to be done on our part. Tho' the Lord would go forth before *David*, and ſmite the *Philiſtims*, yet *David* muſt beſtir himſelf. This thing is conſtantly to be affirm'd, That *they who have believed in God, be careful to maintain good Works*; *Tit.* 3. 8. And do it the rather, *To cut-off occaſion from them which deſire occaſion; that wherein they glory, they may be found even as we*, 2 Cor. 11. 12. 5. Cleave to Jeſus Chriſt, and to Him only; and truſt not to your holding of him, but to his holding of you: This did *David* when he ſays, *Thou holdeſt me by my right hand.* Follow Him, as Men (whoſe dependence is upon it) follow the Court: Whiles following Him, you cannot do amiſs; nor want any good thing, whether for Counſel, Strength, or Otherwiſe. 6. Forget what is behind, and preſs on towards Perfection; that if poſſible, you might attain to the Reſurrection of the Dead; *i. e.* to be perfectly holy: Tho' Perfectneſs, in the perfection of it, is not attainable here; yet the higher you aim, the higher ſhall your

Exod. 14. 13.

2 Sam. 5. 24

Pſ. 73 23.

your Attainment be; and the farther-off from losing what you have. Keep the Mark still in your eye, and shun whatever might intercept your Sight of it. These are some of the ways to make your Calling and Election sure: And if ye do these things, ye shall prove this Doctrine to be true; And either Prevent or Retort those Carnal and groundless Calumnies that are brought against it:

Inf. IV. *Fourthly*, Since there are such Arguments for Believers Perseverance, let us all so demean our selves, that we may have them All stand on our side, for proof and evidence, that we are of that happy Remnant, whom the Great God hath set-apart for himself; and whom He hath made and wrought for this self same thing: And as it was His purpose, so let it be our Spirit and practice, to glorifie the Riches of His Grace. 1. If born of God, let us shew-forth the virtues of our Father; and bear our selves as His Children, both towards Him, and towards the World: Let us live upon Him, and live to Him; Rejoycing always before Him; first, for *His* own blessedness, & then for *Ours* as derived from His, and by Him reserv'd in Heaven for us; And all, as designing to honour Him as our Father. 2. If we have Faith, let it appear by our Works: It must be some *singular* thing that must distinguish us from other Men: It is not Profession, nor Words, nor Actions neither (as to the Matter of them, and so farr as visible to Men,) that will approve us Believers; but the *Principle* whence they grow, and the *End* they drive at; The Result of *Abraham*'s faith was, *To give glory to God*, and so will ours,

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if *Abraham*'s Seed. 2. Let us carry our ſelves under all diſpenſations not only quietly, but thankfully; and ſo as to anſwer God's End: Walk humbly; hate the thing that's evill; Have the World under your feet; Eſteem precioufly of Chriſt; Honour his Ordinances; let every Grace have its perfect work; and Rejoyce in hopes of that Glory, which all theſe things are preparatory-to. 4. If One with Chriſt, and He our Mediator; Then let us walk as He walked; who held His own Will always ſubject to His Father's; Reckoning it *His meat to do His will*, and to *finiſh His work*: Let us alſo wait His advice and Counſel in every buſineſs, and follow it; Commit our Cauſe to Him, and Intereſt Him in all our Concernments. 5. Apply your ſelves to every Attribute of God, according to the preſent occaſion; and dwell upon them, and leave them not, until we have the Grace and Help intended by them. They are all made-over to the heirs of Salvation, to live upon: Let it not be ſaid, That in the midſt of our abundance we are in ſtreights! 6. If made for the Glory of God, make-good your End: He is *glorious in Holineſs*, and by Holineſs only can you glorifie Him. Bear (therefore) on the forehead of your Deſigns and Converſation, that Royal Inſcription, [HOLINESS TO THE LORD;] By this, you will ſet to your Seal, That *God is true*; and approve your ſelves to be *Children that will not lie*. 'Twill alſo be of ſingular uſe and ſervice to your ſelves, as to that *other* End of your Being: That you have *glorified God on the Earth*, will be a ſubſtantial argument that *He will glorifie you* in the World to come *Joh.17.14.*

come: For, tho' your personal Righteousness be not your *Title* to the Heavenly Inheritance; yet your constant progression in Holiness, will be your *best evidence*, (next the immediate witnessings of the Spirit) that you *have* a Title, and that your Title is *good*. Since (therefore) we were made for, and expect such things, *What manner of persons ought we to be in all holy Conversation and Godliness!* 7. If under the Covenant of Grace, let us reckon our selves strengthened with all might, and hold to it, as having all our Salvation in it; both Keeping, Support, Recovery, and Settlement, Grace and Glory: Not minding so much how any thing looks or feels at present, as the End it tends-to; For if the end be good, the Means (as such) cannot be otherwise. And truly, we cannot have a better Evidence of our Interest in this Covenant, than a total Devolving and casting our selves upon it.

2 Pet. 3. 11.

Isa. 56. 4. & 6.

And well it is for us, (who find in our selves such a proneness to backslide,) that our Eternal condition doth not depend on our selves; but upon *that foundation of God* mentioned in *Timothy*, where the Apostle speaking of some who had made Ship-wreck of the Faith; lest true Believers should faint in their minds, at the sight and apprehension of it; he tells them, That *Nevertheless* (that is, Notwithstanding this woful backsliding of some, perhaps of eminent profession, yet) *the foundation of God standeth sure*; q. d. They that are of this foundation are sure to be kept: And he firms it with this Seal, *The Lord knoweth them that are his*: He knows whom He hath *Chosen*, and concerning whom he hath *Co-*

2 Tim. 2. 19.

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wanted, That *they ſhall not depart from him*; and therefore He will not let them go; (They ſhall be kept as thoſe Seven thouſand were, from bowing the knee to *Baal:*) Adding this Caution withall, *That every one which nameth the Name of the Lord, ſhould depart from iniquity*; Which, as it is a Means of God's appointing, to keep from Apoſtacy; So, it ſhall be to them an *evidence*, that they are of that foundation, and ſhall be kept. For, it being his ſcope, to Comfort believers againſt their Miſgivings, which ariſe from a ſenſe of their own weakneſs, and a like aptneſs in themſelves to Revolt; He needs muſt uſe an argument ſuited to ſuch an end: And therefore, in ſaying [*The foundation of God ſtandeth ſure*;] He muſt intend, Believers ſtanding-ſure upon it: For, the ſtanding-ſure of the foundation, would be ſmall Comfort to us, if yet We might be blown off it, or ſink beſides it. Does God take care for Sparrows? for Oxen? for Ravens? Much more for Believing Souls who have committed themſelves to his Keeping. Let the Fowler do all he can, not a Sparrow ſhall fall to the ground: you'l ſay, without the Will of God they cannot? And the Will of God is, that they ſhall not: *A thouſand may fall at his ſide, and ten thouſand at his right hand, but it ſhall not come nigh him.* He that determin'd ſuch a Sparrow ſhall not fall; determin'd alſo to keep him from that as would *cauſe* him to fall: And therefore, either the Fowler ſhall not find the Bird; or the Bird ſhall diſcern his approach, or ſmell the powder, and be gone; Or, if he ſhoot, he ſhall miſs his mark; Or if he hit, it ſhall light on the Feathers that will grow-again; Or,

Pſal. 91. 7.

Or, on some fleshy part that may be lick'd whole; Or perhaps it shall open an Ulcer that could not otherwise be Cured: A believer's *heel* may be bruised, but his *vital parts* are out of Reach, and therefore safe.

Infer. V. Fifthly, Let this Doctrine of Believer's invincible perseverance in Faith & Holiness, strengthen their hearts against all sorts of doubts and fears which may arise from the presence of Indwelling-Sin, with its frequent and sturdy Insurrections; Since *He that hath begun, will also perfect His Work with power.* Judge righteous Judgement: Of *our selves* (indeed) we cannot judge worse than we deserve; but of our *state*, we may: Therefore For help in this case, Consider, 1. That tho' the New Nature shall certainly expunge the old, at *last*; yet the Work is not perfected *here*: But this for your present relief; That the best Principle is still predominant and getting ground, however your present sense may judge of it; and the old party shall never recover its wasting condition: For, the Kingdom of God once in the heart, will surely work and spread it self, till the whole lump is savoured by it: (to assure of this is the drift of divers Parables in the Gospel.) *To him that [hath] shall be given: He that [hath] life shall have it more abundantly: As it was God who girded you with strength, so He will make your way perfect.* Suppose, that Faith and Holiness be at present, but as two little flocks of Kids; And sin (like the *Syrians* Army) fills the Countrey: Be not dismayed; the King of *Israel* will clear the Country of them, His Spirit shall lift up a Standard against them; and though they come in like

Phil. 1.6. 2 *Thes.* 1. 11. *Mat.* 13. 31, 33. ch. 25. 29. *Joh.* 10. 10. *Ps.* 18, 32.

like a ſpoud, by him ſhall their proud waves be ſtayed. The Lord ſayes to you in this caſe as he did to *Jeremy*; *I have made thee an Iron Pillar and Brazen walls, againſt the whole land: They ſhall fight againſt thee, but* [*they ſhall not prevail againſt thee*;] Jer. 1, 18, 19. Or as once to his People concerning the Gyant Og; *Fear him not, for I have delivered him into thy hand, with all his Army.*

2. This Sickneſs is not unto death: The Conflict is not to weaken or deſtroy, but for the tryal and improvement of your faith and other Graces; the very *tryal* whereof is a *precious* thing, and ſhall be *found ſo* at laſt; both to the Glory of Him that tryes you, and yours who are tryed: *Abraham*, *David*, *Job*, and others, are pregnant examples of this; they came-forth like Gold more pure, ſolid, and flexible. *David* indeed tho' he held faſt his confidence a great while; yet ſtill being purſued & over-preſt. Every day involv'd in dangers anew; and having once admitted carnal Reaſon to be of his Councel; he began to flag in his Faith, (*I ſhall one day periſh*,---and *All men are lyars.*) But it was in his *haſt*; not conſidering the *ſureneſs* of an Abſolute Promiſe: He therefore (when he had better weighed it) confeſſes his fault, and recovers from it: and his Faith was *improved* by his tryal; For, being come agen-to-it ſelf; he comfortably concludes, that *Goodneſs and Mercy ſhall follow him all the days of his life*; and (notwithſtanding his preſent Exile) *he ſhall dwell in the houſe of the Lord for ever.* 1 *Pet.* 1. 7. *Pſal.* 23. 7.

3. Be it alwaies remembred, that God reckon's of a man according to what his *Mind* is; and you ought so also to reckon of your self: This was *Paul*'s course, in *Rom.* 7. where he thus reasoneth; *Now, If I do that I would not, it is no more I that do it, but sin that dwelleth in me.* *Before* Conversion it was *Saul*, but *Now* 'tis *Sin.* Believers may be led captive (at-times) even after they have Sworn fealty to their true Lord; But *still* they are *His* in their *Mind*, and that's their mark. It is the same with that in *John* 1 *Joh.* 3.9. *Whosoever is born of God, doth not commit sin and he cannot sin, because he is born of God,* i.e. He does not, nor he cannot sin, as the Devils children do; for their Wills are in it according to *John* 8.44, *The lusts of your Father* [*ye will do:*] But a Regenerate person, *The evil he doth, he* [*allows not.*] And this is a staying Consideration, That if *with our Mind we* Rom. 7 25. *serve the Law of God*, it shall not Ruin us, tho *with our flesh we serve the law of Sin.* But how shall I know it? If you be *forced*, you will *Cry-out*, and if you *Cry*, it is a *Rape*; and shall not be charged to your Accompt: ye have the Law for it, in *Deut.* 22. 25, 26, 27. Exod. 21. 13. with Deut. 19. 4, 6. he that kills a Man [*against his will*] is not reckoned a Murtherer, nor worthy of death; albeit, the Act it self be the same that another Man, whose *Will* was in it, shall dye for.

4. Believers are *Trees of Righteousness, and the Lord's own planting:* and therefore, *they shall not fear when heat cometh.* They have the Jer. 17 7, 8.

Autumns (too often) and biting Winds; (perhaps in the Spring-time too) and also luxuriant Branches and Suckers, proceeding from the old stock; which rob the good Ones of their Sap, and make their Fruit less, both in bulk and beauty: But still their substance is in them, and therefore they Revive and flourish agen. And whiles those Suckers are nipt and prun'd off, the true branches are preserv'd and cherish'd; *They shall bring forth Fruit in their Old Age. They that are now* (i. e. *Once*; They that are once) *the Children of God*, shall never be otherwise; save only in a greater likeness to their Father. And tho' their living on him, and their likeness to Him be very weakly; (especially at times, as the natural life of Infants is) yet, being *born*, they must be *kept*; and the *Will* and *Care* of their Father is, to Nurse them up to a *Perfect Man*.

Joh. 15 2. *Psal.* 92 14. 1 *Joh* 3. 2. 9. ch. 2. 27. 2 *ep Joh*: v 2. *Eph.* 4. 13.

You'l say (perhaps) That never had any such cause of Complaint as you; and possibly it may be so: To be sure, you know not that they had: And those you compare your self with, have said as much of themselves; and they had the like Cause, (for our hearts are fashion'd alike; Only, each one best knows the plague of his own: (*Agur*, a Man of great Wisdom and Holiness, says of himself, That he was *more brutish than any man*. But suppose it be true, that Others corruptions have not broke-out as yours have done; yet may not this put your Faith to a stand; much less make you weary, recoil, or to faint in your Minds:

Prov. 30 2.

For the same Grace that *prevented* them, can *pardon* you; and will, if you cast your self upon it. Ye may (indeed) be allow'd to complain of your sins; for, nothing else have ye to complain of: Therefore, complain and cry out as loud as you will; *O Wretched Man that I am! who shall deliver me from this body of death?* Rom. 7. 24, & 25. But withall, betake you to the same Refuge that he did, and abide by it; *I thank God through Jesus Christ our Lord!* Here you may triumph over all, both Complaints and the Causes of them.

It must always be granted, That to overcome Sin, *combin'd*, *intrench'd*, and *fortifi'd*, as it is; is a great undertaking, and must be gone through with; there is no Retreit to be sounded, nor Armour provided for your back: Every Mother's Son must either kill or be kill'd in this Combate; there's no compounding the Difference, nor Discharge in this Warfare, till the day be perfectly Won: But What a Recruit is there levied, and always stands-ready, as a sure Reserve! *viz.* That *though the Conflict be sharp, the success is sure.* In order whereto (amongst other Rules and Articles of War,) bear in mind these few following: 1. Intangle not your self; but shun and avoid whatever may prove a clog, or unfit you for duty. 2. Exercise your self in things that will teach you to handle your Arms, and tending to nourish your Faith. 3. Stand on your Guard watchfully; that ye be not surprised by sudden excursions, or under pretence of friend-

ſhip. 4. Arm you ſelf with the ſame Mind that was in Chriſt; ſet your face as a flint, and conclude, That *ye ſhall not be confounded.* 5. Submit to the place your General hath ſet you in. It muſt have been ſome bodie's lot, and why not yours? and the hotter it is, the more honourable. 6. Look that ye fight with proper weapons; which are onely to be had at the Covenant of Grace, and the Croſs of Chriſt; and *There* they are never wanting: And be ſure, ye go not down to the *Philiſtines*, either to forge or ſharpen. 7. Fight not as one that beats the ayr; but as having (indeed) a ſturdy adverſary to deal-with; whom yet you are *ſure to Overcome.* 8. Look ſtill on your Captain, to obſerve what He ſays and does, and do likewiſe: to take up your Croſs, and endure hardſhip, are neceſſary accoutrements to a Soldier of Chriſt. 9. Wait on the Lord to Renew your Strength; who then beſtirs Himſelf moſt, when your ſtrength is gon; then He lays hold upon Shield and Buckler, and ſtands up for your help. Laſtly, (and to Influence all) Mind the Lord of his Covenant; even *Then*, when (it may be) your ſelf think on it with trouble, as doubting your intereſt in it: Pray him to remember it for you; and with the ſame Good-will wherewith He made it: Beſeech Him to look on His Bow in the Cloud, which Himſelf hath ſet there, as a ſure ſign between God and you; That tho' the Skies be Red and lowring, the Clouds return after the Rain, and the Billows go-over our head; you ſhall not be

Pſal. 35. 1.

deluged by them: By this it is, that ye are hedged-about, and walled-up to Heaven. Therefore, Stand not like Men in suspense; as unresolved to fall-on; or doubtful how to come off; But On, On, the day's your Own; the Lord of Hosts pursues them; And *let all the Sons of God shout for joy*!

Infer. VI. Sixthly, Since Believers onely are interessed in the Covenant, and that Faith is a necessary Instrument which the Covenant will not work without, and without which you cannot work with it, nor see your Interest in it; Look well to your Faith: first, That it be of the right kind; (*viz.* such as Renounces Self, and lives upon Grace;) And then, having found it such, be sure ye keep it well, and improve it to the utmost. Two Uses, especially, are to be made of it; 1. As your *Shield*; to supply the place of all other peeces of your Armour, when broken or loose; as well as to safeguard them, when they are whole and Tite about you. If your helmet be out of the way, and fiery darts come pouring down; Hold up your Faith between your head and them; Faith is the truest quench-coal to the fire of Hell. If your Sword be forgot, or laid aside, or wants an edge, *&c.* your Shield, if well applyed, will Retort your enemies weapons on his own Pate. 2. Faith is your spiritual Optick, which shews you things of *Greatest* Moment, and *Not otherwise* Visible: Even Chariots and horsmen of *Fire* are not discernible without it. If Temptations from the World do indanger you; Turn your Faith that

that way, and through it view and consider, how shallow and short-liv'd the pleasures of it are; and how Momentary your sufferings. Then look at the World to come; The Glory of it, and your Interest in it; and how much your Crown will be brightned by the scowrings you have pass'd-under here; and dwell on the contemplation of it. Bend not your eye so much on the peril and length of your passage, as on the long'd-for shore that lies beyond it; and reckon the Surges of that dreadful gulph (which is yet betwixt you and It) but as so many strokes to waft you Thither: This was the course that *Moses* took, and Christ himself: Nothing so blunts the edge of Satan's temptations, or the World's, as this Faith of God's Elect. Therefore, see that you hold-fast your Faith; Keep it as your life, (keep That, and it will keep you;) and let it not go until ye die. Then (indeed) it will leave you, because then it will have done you all the service it can; even the whole of what it was ordained-for. But, shall Faith then be dissolv'd and go-to-nothing? I would rather express it as the Apostle doth the state of the Saints, that shall be found alive at Christ's coming, [*They shall not die, but they shall be changed.*] Faith shall *Then* be turned into *Sight*, and we shall have the real presence, Full possession, and Perfect fruition, of that Blessedness we have believed and hoped-for. And then shall we say to our glorified Redeemer, Thou art the God that hast fed me all my life long; Thy flesh has been Meat

Heb. 11. 25. *Chap.* 12. 2.

1 *Thes.* 4. 17.

'indeed, and thy blood Drink indeed: Many a 'good meal have I had upon it in the valley of 'Baca; even feasts of fat things, and wine on 'lees: Other Bridegrooms and Saviours have 'done worthily; but thou excellest them all; 'They set-forth their best at first; but *Thou* 'hast kept the good wine until now.

Infer. VII. Seventhly, Gather hence, both the *Reason* and *Rationality* of the Saints desires to be dis-
Phil. 1. 23. solv'd: [illegible] knew, that when this Earthly
2 *Cor.* 5. 1, 2 Tabernacle went-down, they had a *better*, and more *capacious* building in Heaven. They also found, that Spirits dwelling in Flesh, are too-much streightned and infirm, either to *bear* the Glory they were made-for, or to express an answerable thankfulness for it: and for this they groned; Not to be unclothed, (as weary of their present state) but to be clothed upon with their House from Heaven. They were *NOW* the Sons of God; but what
1 *John.* 3. 2. they *should be*, (and fain would be-at) did not appear to them; nor could, till the vail were Rent, which hung (as yet) 'twixt them and
Rom. 8. 23. the *Holy* of *Holies*. The first-fruits of the
2 *Cor.* 1. 22. Spirit, (which were both an *Earnest* and *Fore-*
Eph. 1. 14. *taste* of future Glory) inspired them with fer-
Rom. 8. 21. vent desires of *liberty*; that *glorious* liberty which belong'd to them, as being the Sons of God. They had, by faith, laid-hold on Eternal life; This they had still in their eye, and earnestly pursued; And so *intent* they were upon it, that they even *forgat* what was behind, (tho' very Memorable in its time.) The *Much*

they

they had attain'd, they counted for *Nothing*, to what was coming; Nor reckon'd for any Coſt, to gain that ineſtimable Pearl, *viz.* *The prize of the high Calling of God in Chriſt.* This (They knew) was a thing too-big for Mortal ſenſes, tho' as highly Refin'd and ſublimated, as capable of whiles Mortal; and therefore long'd for that day, when Immortality ſhould be their clothing. The love of God ſhed-abroad in their hearts, had given ſuch a Divine Tincture, and ſo transform'd and Wid'ned their ſouls; as nothing could ſatisfie, but that Immenſe Deep from whence it came. They knew, that *When Chriſt their life ſhould appear*, they ſhould *ſee Him as He is*; Not under ſhadows, as of old; nor in a ſtate of humiliation, as when upon earth; nor, as ſince, under Memorials and Repreſentations; but in His ſtate of glory: The ſight of which, would make them like himſelf; and till *Then*, they could not ſay, *It is enough.* They knew, that the very Quinteſſence of Heavenly beatitude, conſiſts in the viſion of God; and that Heaven it ſelf, with all that Innumerable company of Angels, and ſpirits of juſt Men made perfect, (tho' a very glorious and deſirable ſociety) would not ſatisfie Heaven-born Souls, if their Lord himſelf were not there in His Glory. Hence thoſe holy exclamations and outcries, *Whom have I in heaven but Thee!* and *When ſhall I come and appear before God!* Good Jacob would go and ſee *his* Beloved *afore* he died; and Theſe would *die*, to go and ſee theirs

Phil. 3. 14.

Rom. 5. 5. *Cant.* 5. 1.

Col. 3. 4.

Pſ. 73. 25. *Pſal.* 42. 2.

Theirs, This is the *Second* time that the King-
Mat.11.12. dome of Heaven *ſuffers violence* from the heirs of Salvation; they know it is theirs; and
2 Cor.5.5. that they were wrought for that ſelf ſame thing; and being theirs they might lawfully take it by force.

Inf. VIII. Eighthly, (and for a cloſe of all) ye have ſeen what *Paul* and others did; Go you and do
2 Pet.3.12. likewiſe; Haſten to the day of God, and wait for it as they that watch for the morning: 1. *Affectionately*, as a thing greatly deſirable, eſpecially after a dark and toilſom night: 2. *Patiently*, and with *Quietneſs*; not precipitating, but as knowing it *will come*, and that in the dueſt ſeaſon: 3. *Attentively*, as not willing to loſe the ſmalleſt ſound of your Maſter's feet: 4. With *Diligence* alſo and *Preparedneſs*; that neither *Oyl* nor *Lighting* may be to-ſeek when the *Cry is made*. Be always *Ready*, and *Then* Grone: Grone (I ſay) for that day of Glory, when Life and Immortality ſhall be brought to light in Perfection; When your ſelf, with all the Elect of God meeting in that Great and
Heb.12.23. *General Aſſembly*, the *Church of the firſt-born which are written in Heaven*; may be intirely, univerſally, and everlaſtingly taken-up in admiring *Electing love*, which ſo glorioufly and happily ſhall have wrought all our Works for us; and brought us to the ultimate End it deſigned us for; which was, To be ever with
Joh 17.21. the Lord; to ſee Him as he is; and to experiment the ſum of that great Petition in the 17 *John*: *That they may be one in us*. And in you
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way thither, Carry this assurance still afore-you; That the same hands which laid the *Foundation*, will also lay the *Top-stone*, and that with *shoutings*; and you shall lift-up to Eternity, that loud and joyful acclamation, *Grace, Grace unto it!* *Happy art thou, O Israel! who is like unto thee, O people, saved by the Lord, the shield of thine help, and the sword of thine Excellency! All thine Enemies shall be found lyars unto thee, and thou shalt tread upon their high places!* And (which is more than Angels and Men can utter besides) *GOD shall be all in All!* (To proclaim which, was the End of this Work) *Amen.*

Zach. 4. 7, 9. *Deut.* 33. 29, *2 Sam.* 22. 1. 7. *1 Cor.* 15. 28.

FINIS.